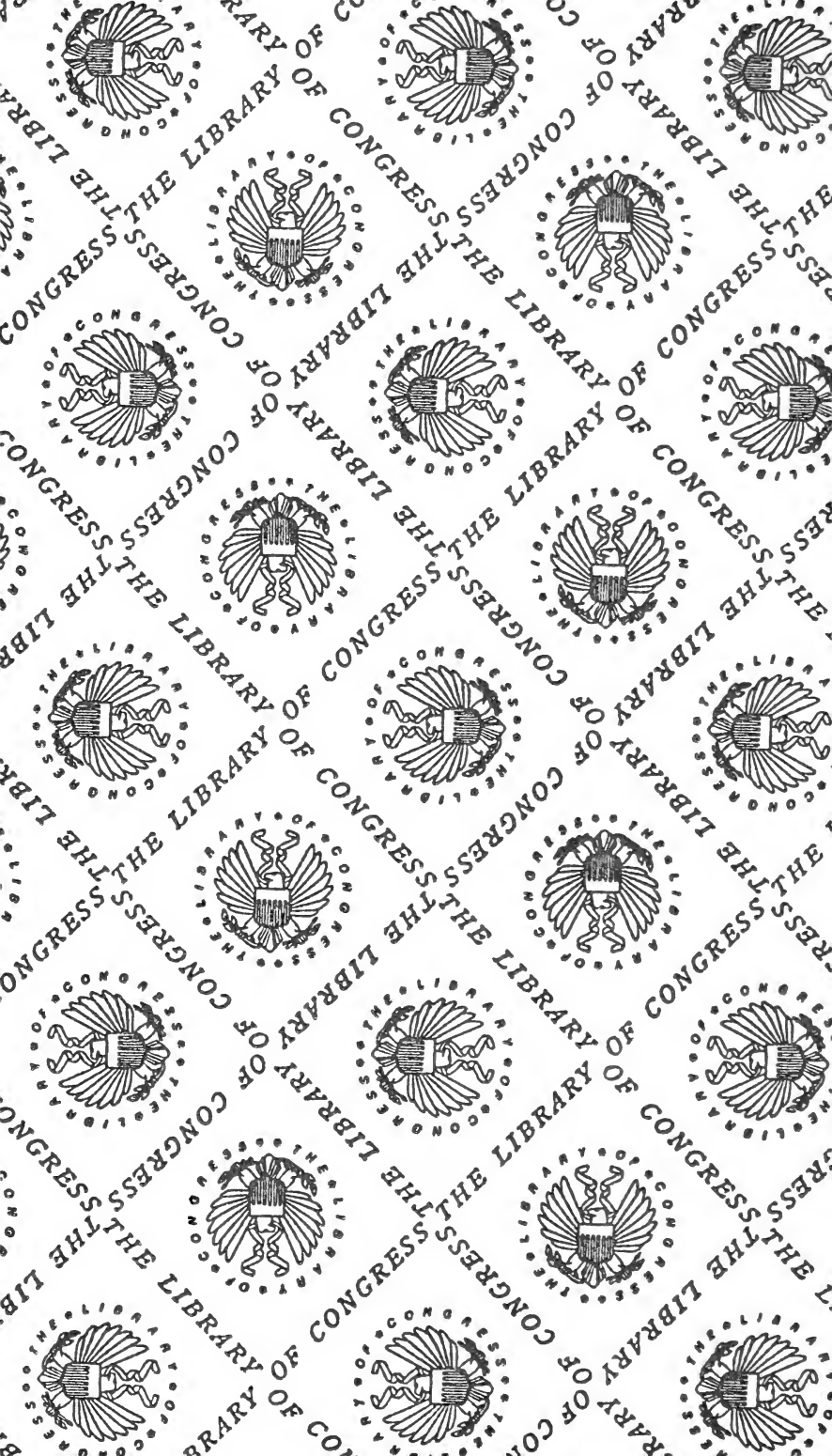


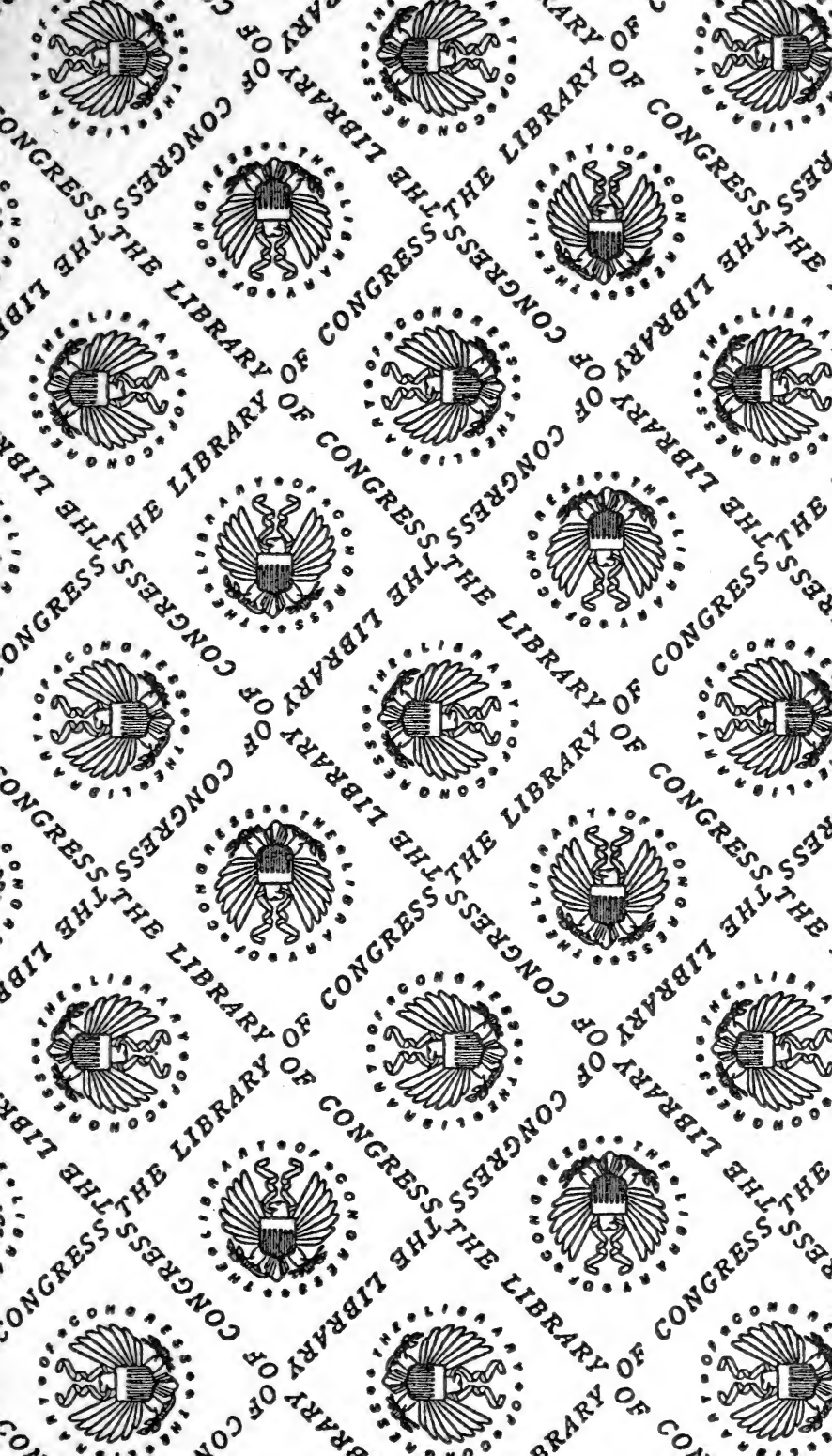
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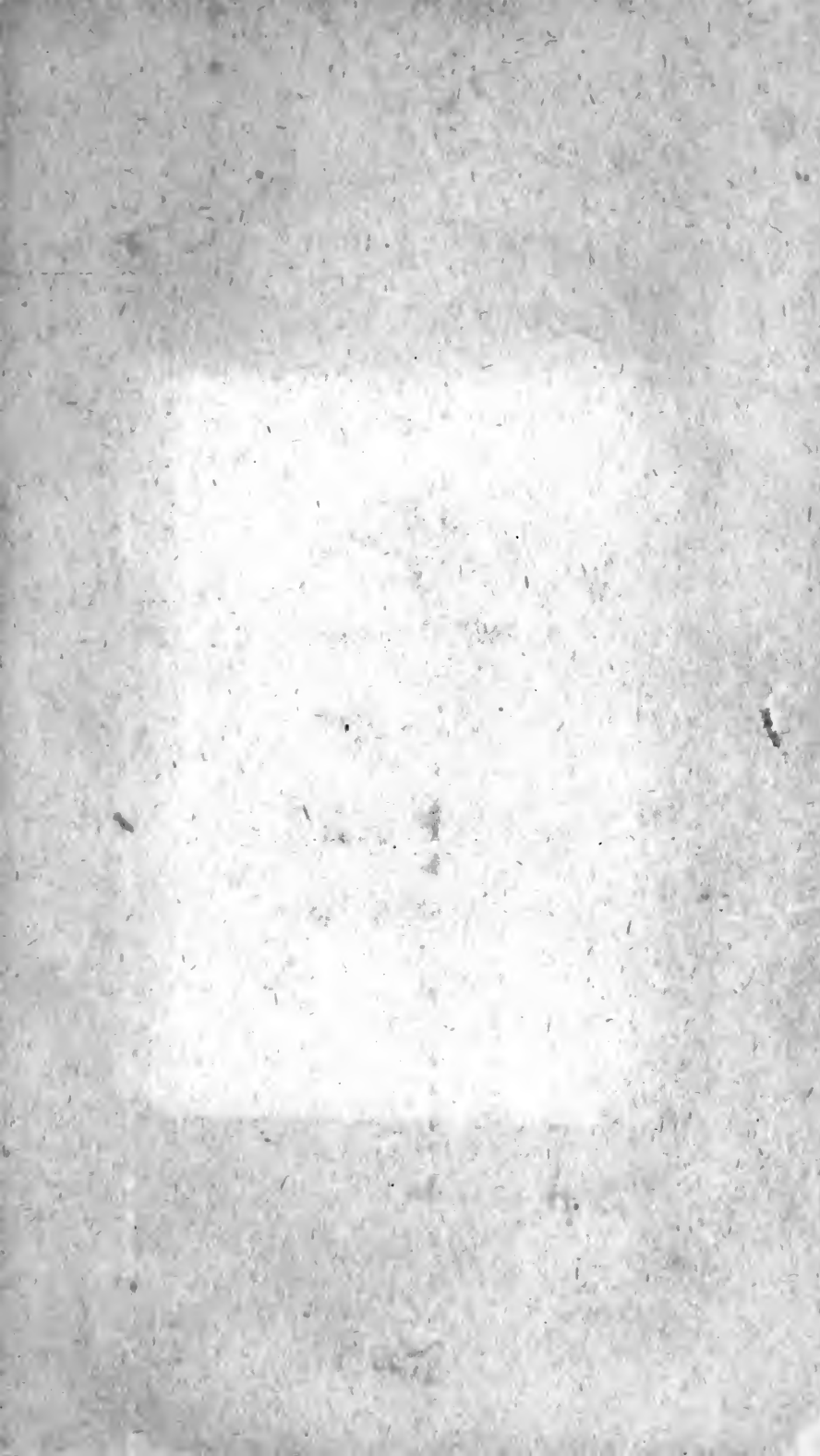
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ESSAYS AND ADDRESSES

BY

RALPH WALDO EMERSON

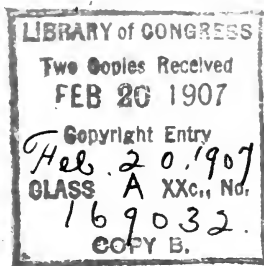
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HIGH SCHOOL OF COMMERCE,
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PREFACE

In preparing this book for school use, the editor has been governed by the conviction that the best use to make of Emerson in the class-room is to quicken the pupil's own thought. To this end, a number of questions on the text have been placed at the end of each essay. These will naturally be supplemented by further questioning in class-room. In place of discussing Emerson's style fully in the Introduction, it has seemed preferable to study this inductively from the essays themselves. Questions on style and structure have accordingly been placed at the end of the essay on Compensation and other of the longer selections.

Notes of information have been placed at the end of the book. These are intended for reference rather than for study; they attempt to make clear certain passages in the text, but do not give information which would be found in an ordinary dictionary.

Acknowledgments are due to the editor of the Centenary edition of Emerson's works for some of the material in the notes at the end of the book.

B. A. H.

NEW YORK, July, 1906.



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INTRODUCTION

I. BIOGRAPHY

The life of Emerson, like the lives of most American men of letters, has no striking or dramatic episodes. The son of a minister, himself a minister for a time, then a public lecturer, living chiefly in a quiet New England village, publishing a book from time to time—such is the story of his life. Yet when a few years ago a body of the most eminent men in America came to select names for the Hall of Fame, among all our men of letters Emerson was the first to be chosen. And Dr. Richard Garnett, late librarian of the British Museum, said that when Emerson died, with him departed the most shining intellectual glory and the most potent intellectual force of a continent.

The son of the Reverend William Emerson and Ruth Haskins, Ralph Waldo Emerson was born May 25, 1803. His father was a minister, his grandfather was a minister, his great-grandfather was a minister, and so on back for eight generations. Such influences repeated generation after generation have their effect. In Hawthorne's story of the Great Stone Face, where Emerson is pictured as Ernest, one sees the type of man that was produced from this long line of spiritual ancestry.

When Emerson was but eight years old his father died, leaving the mother with six children, all under ten years old, and no property. The father's church helped them, and so did friends, but it was a life of rigid economy which the children led. Ralph and his next brother Edward had but one overcoat between them; they took turns wearing it, and heard the other boys' taunting question, "Whose turn is it to wear the coat to-day?" Such experiences drew the family closer together for companionship. How their time was spent is seen in a letter of Ralph's to his aunt, written at the age of ten.

**Emerson's
Boyhood.**

BOSTON, April 16, 1813.

DEAR AUNT: I am much obliged to you for your kind letter. I mean now to give you an account of what I do commonly in one day. Friday, 9th, I choose for the day of telling what I did. In the morning I rose, as I commonly do, about five minutes before six. I then help Wm. in making the fire, after which I set the table for Prayers. I then call mamma about quarter after six. We spell as we did before you went away. I confess I often feel an angry passion start in one corner of my heart when one of my Brothers get above me, which I think they sometimes do by unfair means, after which we eat our breakfast; then I have from about quarter after seven till eight to play or read. I think I am rather inclined to the former. I then go to school, where I hope I can say I study more than I did a little while ago. I am in another book called Virgil, and our class are even with another class which came to the Latin School one year before us. After attending the school I go to Mr. Webb's private school, where I write and cipher. I go to the place at eleven and stay till one o'clock. After this when I come home I eat my dinner, and at two o'clock I resume my

studies at the Latin School, where I do the same except in studying grammar. After I come home I do mamma her little errands if she has any; then I bring in my wood to supply the breakfast room. I then have some time to play and eat my supper. After that we say our hymns or chapters, and then take our turns in reading Rollin, as we did before you went. We retire to bed at different times. I go at a little after eight, and retire to my private devotions, and then close my eyes in sleep, and there ends the toils of the day.

At fourteen Ralph was ready for Harvard College. The standard was of course not so high as at present, yet a boy who studied Vergil at ten was in advance of most boys of his age.

**Goes to
Harvard.**

That the family had barely enough to live upon never seems to have been considered a reason why the boys should not go to college. The eldest brother had entered previously, and when Ralph was ready, a place was found for him in the President's office which gave him a room rent-free; for his board he waited on table. At college he was a favorite with his classmates. He was poor in mathematics, but took two prizes for literary work. He read much during his college course, and knew Shakspeare, it is said, almost by heart.

After graduation, he and his brother William opened a private school in his mother's house. It was success-

ful from a financial point of view, but Emerson was not contented. Every night he would go to his room and write out his thoughts: his heart was in this, and not in his teaching, so after three years the school was given up.

**Teaches
School.**

In the meantime Emerson had decided to enter the ministry, and had been studying for that purpose. His constant application to work had injured his health, and a trip to Florida was necessary.

In 1826 Emerson received official permission to preach, and on Oct. 15 delivered his first sermon. In

**Becomes a
Minister.**

the meantime he had met Miss Ellen Tucker of Concord, N. H. and become engaged to her. Their marriage was made possible by Emerson's appointment as minister of the Second Church of Boston, in 1829. Of Emerson as a preacher we have the following picture from Charles T. Congdon's *Reminiscences of a Journalist*:

"One day there came into our pulpit [at New Bedford] the most gracious of mortals, with a face all benignity, who gave out the hymn and made the first prayer as an angel might have read and prayed. Our choir was a pretty good one, but its best was coarse and discordant after Emerson's voice. I remember of the sermon only that it had an indefinite charm of simplicity and wisdom, with occasional illustrations from nature, which were about the most dainty and delicate things of the kind which I had ever heard. I could understand them, if not the fresh philosophical novelties of the discourse."

Emerson continued as pastor of the Second Church for three years. The occasion of his leaving it was

**Resigns His
Charge.**

characteristic of the man. He came to different conclusions than his congregation on a matter of doctrine, and his honesty would not allow him to keep his conclusions to himself. One Sunday morning therefore he announced his views from the pulpit, and resigned his

pastorate. "It is my desire," he said, "to do nothing that I cannot do with my whole heart." This was a painful experience to him, especially coming as it did soon after another sorrow. His wife's health, always delicate, had failed rapidly after her marriage, and she died in 1831. To find solace for his grief Emerson undertook a voyage to Europe.

He sailed for Italy in December, 1832. He wrote that he found there "the same faces under new caps and jackets, another turn of the old kaleidoscope." He was not well pleased with Paris, and of Venice could say only "It is a great oddity, a city for beavers, but to my thought a most disagreeable residence. I soon had enough of it." But in England he regained his interest in life. He met Carlyle, and called that day "a white day in my years"; he also met Coleridge and Wordsworth.

He returned to Boston in October, 1833. He made no effort to secure another church, though he was often asked to fill pulpits in Boston or other places. But he was beginning to find a wider audience than his congregation—that of the lyceum. At this time there was a general demand for public lectures of a serious nature. The lyceum movement was somewhat like the university extension movement of our day, but much more widespread. Every city, and nearly every town, had its lecture course, and men like Wendell Phillips found in the lyceum platform a means of arousing the public mind to vital questions. Emerson's first lectures were

**Voyage to
Europe.**

**Becomes a
Lecturer.**

on scientific subjects; he gave a course in Boston on natural history, geology, chemistry, and physics. Later he chose biography: Milton, Luther, Fox, and Burke were his subjects. Then followed a course on English literature. But gradually his subjects became more and more general; his lectures dealt less with the laws of science and more with the laws of the moral universe. Compensation, Friendship, Spiritual Laws, Heroism, Love,—these were the subjects upon which he spoke, to the charm of audiences wherever he went. His personality was attractive. He was tall, slender, and slightly stooped, with a finely-modelled brow and deep-set eyes of intense blue, a firm but sensitive mouth, and an expression in which enthusiasm and shrewdness were mingled. His voice was unusually musical. His lecturing is thus described by George William Curtis:

“A simplicity of manner that could be called rustic if it were not of a shy, scholarly elegance; perfect composure, clear, clean crisp sentences, maxims as full of glittering truth as a winter night of stars; an incessant spray of fine fancies like the November shower of meteors, and the same intellectual and moral exaltation, expansion and aspiration, were the characteristics of all his lectures.”

While at Plymouth, Mass., Emerson became engaged to Miss Lydia Jackson, whom he married in 1835.

**Marriage,
and Life at
Concord.**

They made their home in Concord, a village near Boston, famous as the spot where the first patriot volley was fired in the Revolution. This was to be Emerson's home for the remainder of his life. He found friends and

His method of composition was unique. When he had expressed a thought to his liking—and he sought long for the right words—he wrote it down in a note-book. Good sentences found in his reading he also copied here. When he had a lecture to prepare, he went to these note-books, which were indexed, hunted up all that he had written on the subject, and adding whatever else suggested itself, put it all down, with little or no effort to connect the ideas, or to give the whole a logical plan. As a result, his essays are often difficult reading. Sentences as transparent and beautiful as a crystal are followed by others that one must puzzle over for long, and perhaps fail to understand even then. In reading him, then, one must not be discouraged if he finds passages that he does not understand: there are enough that everyone can understand to repay the reader richly. Almost every paragraph has a sentence worth remembering; on almost every page one finds familiar subjects treated in a new light; there is no writer in our literature more stimulating to thought.

In 1841 appeared the first series of the *Essays*. It contained twelve essays, including “Compensation,” “Self-Reliance,” “Friendship” and “Heroism.” This book met with a much wider public than his earlier volume; it was reprinted in England with an introduction by Carlyle, and made Emerson’s name known abroad. As a result of this he was invited in 1847 to come to England to lecture. He went hesitatingly, but found friends everywhere, and had all the lecture

**Method of
Composition.**

**Second Visit
to England.**

engagements that he could fill. He met all the literary notables of the day, including De Quincey, Wordsworth, Macaulay, Dickens, Thackeray, Disraeli, and Tennyson. Members of Parliament and of the aristocracy sought his company as an honor. His impressions of the country were published later under the title *English Traits* (1856). Of this book Dr. Garnett said that it should endure as long as the solid foundations of English life, and should be a mirror for England to consult from time to time.

After Emerson's return to America he took an increasing interest in the abolitionist movement, as it was then called. The passage of the Fugitive Slave Law aroused him to the very depths of his nature. In an address at Concord in 1851 he said "The Act of Congress of Sept. 18, 1850, is a law which every one of you will break on the earliest occasion,—a law which no man can obey or abet the obeying without loss of self-respect and the forfeiture of the name of a gentleman." It took courage to say such things in that day. On one occasion he was speaking at Cambridge and was hissed down by the mob. His attitude on this question caused the loss of some lecture engagements, a loss which he could ill afford, but he made no attempt to conceal his sentiments. In 1856 he said: "I think we must get rid of slavery or we must get rid of freedom." He was invited to speak at a meeting of the Massachusetts Anti-Slavery Society in 1861. What took place is told in his own words: "I went, and though I had nothing to say, showed myself. If I were dumb, yet I

**Speeches on
Slavery.**

would have gone, and mowed, or muttered or made signs. The mob roared whenever I attempted to speak, and after several beginnings I withdrew."

To encourage young men to enlist, he wrote the poem "Voluntaries," one stanza of which is often quoted:

So nigh is grandeur to our dust,
So near is God to man,
When Duty whispers low, *Thou must*,
The youth replies, *I can*.

After 1866 Emerson wrote but little that was new. He continued to lecture in Boston, at Harvard College, and widely through the country. But **Later years.** the constant travel and strain of lecturing told upon him. After 1870 he began to show signs of failing powers. In 1872 his house took fire, and was destroyed. The exposure at this time weakened him, and a number of his friends quietly contributed a sum of money to rebuild his house and give him a trip to Europe. He went to Italy, Egypt, France and England. As before, he was honored with the friendship of the great, meeting in France Renan and Taine, in England Gladstone, Robert Browning and Ruskin, besides his old friend Carlyle. Upon his return to America, his arrival at Concord was the occasion of a public demonstration such as has seldom been given to a private individual. It is thus described by Mr. Cabot:

"He reached home in May, and was received at the station in Concord by a general gathering of his townspeople, who had arranged that the approach of the steamer should

be notified by the peal of the church bells, which tolled out the hour when he would come. The whole town assembled, down to the babies in their wagons, and as the train emerged from the Walden woods, the engine sent forth a note of triumph, which was echoed by the cheers of the assemblage. Emerson appeared, surprised and touched, on the platform, and was escorted with music between two rows of smiling school children to his house, where a triumphal arch of leaves and flowers had been erected. Emerson went to the gate and spoke his thanks to the crowd, and then returned to make a delighted progress through the house, which had been restored under the careful supervision of the architect, the study unchanged, with its books and manuscripts, and his pictures and keepsakes in their wonted array."

After his return he lectured occasionally until 1881, but wrote nothing more; it was evident that his strength

was failing, though his spirit was as cheerful as always. In 1882 he contracted pneumonia, causing his death April 27.

Death.

He was buried in the village graveyard at Concord; the place is marked by a boulder of New England granite, in its simple outline and in its strength as of the hills a fit symbol of the man.

II. LIST OF CHIEF WORKS

<i>Nature</i>	1836
<i>Essays</i> (First Series)	1841
<i>Essays</i> (Second Series)	1844
<i>Poems</i>	1847
<i>Miscellanies</i>	1849
<i>Representative Men</i>	1850

<i>English Traits</i>	1856
<i>Conduct of Life</i>	1860
<i>May-Day</i> (Poems)	1867
<i>Society and Solitude</i>	1870
<i>Parnassus</i> (Edited by Emerson).....	1875
<i>Letters and Social Aims</i> *	1876
<i>Lectures and Biographical Sketches</i> *	1883
<i>Natural History of Intellect</i> *.....	1893

III. BIBLIOGRAPHY

Emerson's complete works are published in twelve volumes, the Riverside edition, by Houghton, Mifflin & Co. They also publish the Centenary edition, in twelve volumes, with notes by his son, Edward W. Emerson. The *Essays*, *Representative Men* and *Nature* may be obtained in various inexpensive editions issued by other publishers.

The standard biography of Emerson is the *Memoir*, by James E. Cabot, in two volumes (Houghton, Mifflin & Co.). Other good biographies are the *Life*, by O. W. Holmes in the American Men of Letters Series, and the *Life*, by Richard Garnett in the English Writers Series. A finely sympathetic sketch of Emerson as a lecturer is given in Lowell's *My Study Windows*.

Critical essays on Emerson are numerous. Among the best are Matthew Arnold's, in his *Discourses in America*; John Jay Chapman, in *Emerson and other Essays*; E. C. Stedman in *Poets of America*; E. P.

*Prepared for publication by Mr. Cabot, his literary executor.

Whipple in *American Literature*, and John Burroughs in *Indoor Studies*. Numerous critical extracts are given in C. W. Moulton's *Library of Literary Criticism* and in J. Scott Clarke's *Study of English Prose Writers*. The latter volume also contains a full bibliography of critical articles.

ESSAYS AND ADDRESSES

BY EMERSON

COMPENSATION.

[1] EVER since I was a boy I have wished to write a discourse on Compensation; for it seemed to me when very young that on this subject Life was ahead of theology and the people knew more than the preachers taught. The documents too from which the doctrine is to be drawn, charmed my fancy by their endless variety, and lay always before me, even in sleep; for they are the tools in our hands, the bread in our basket, the transactions of the street, the farm and the dwelling-house; the greetings, the relations, the debts and credits, the influence of character, the nature and endowment of all men. It seemed to me also that in it might be shown men a ray of divinity, the present action of the Soul of this world, clean from all vestige of tradition; and so the heart of man might be bathed by an inundation of eternal love, conversing with that which he knows was always and always must be, because it really is now. It appeared moreover that if this doctrine could be stated in terms with any resemblance to those bright intuitions in which this truth is sometimes revealed to us, it would be a star in many dark hours and

crooked passages in our journey, that would not suffer us to lose our way.

[2] I was lately confirmed in these desires by hearing a sermon at church. The preacher, a man esteemed for his orthodoxy, unfolded in the ordinary manner the doctrine of the Last Judgment. He assumed that judgment is not executed in this world; that the wicked are successful; that the good are miserable; and then urged from reason and from Scripture a compensation to be made to both parties in the next life. No offence appeared to be taken by the congregation at this doctrine. As far as I could observe when the meeting broke up they separated without remark on the sermon.

[3] Yet what was the import of this teaching? What did the preacher mean by saying that the good are miserable in the present life? Was it that houses and lands, offices, wine, horses, dress, luxury, are had by unprincipled men, whilst the saints are poor and despised; and that a compensation is to be made to these last hereafter, by giving them the like gratifications another day,—bank-stock and doubloons, venison and champagne? This must be the compensation intended; for what else? Is it that they are to have leave to pray and praise? to love and serve men? Why, that they can do now. The legitimate inference the disciple would draw was, 'We are to have *such* a good time as the sinners have now';—or, to push it to its extreme import,—'You sin now, we shall sin by-and-by; we would sin now, if we could; not being successful we expect our revenge tomorrow.'

[4] The fallacy lay in the immense concession that the bad are successful; that justice is not done now. The blindness of the preacher consisted in deferring to the base estimate of the market of what constitutes a manly success, instead of confronting and convicting the world from the truth; announcing the Presence of the Soul; the omnipotence of the Will; and so establishing the standard of good and ill, of success and falsehood, and summoning the dead to its present tribunal.

[5] I find a similar base tone in the popular religious works of the day, and the same doctrines assumed by the literary men when occasionally they treat the related topics. I think that our popular theology has gained in decorum, and not in principle, over the superstitions it has displaced. But men are better than this theology. Their daily life gives it the lie. Every ingenuous and aspiring soul leaves the doctrine behind him in his own experience, and all men feel sometimes the falsehood which they cannot demonstrate. For men are wiser than they know. That which they hear in schools and pulpits without afterthought, if said in conversation would probably be questioned in silence. If a man dogmatize in a mixed company on Providence and the divine laws, he is answered by a silence which conveys well enough to an observer the dissatisfaction of the hearer, but his incapacity to make his own statement.

[6] I shall attempt in this and the following chapter to record some facts that indicate the path of the law of Compensation; happy beyond my expectation if I shall truly draw the smallest arc of this circle.

[7] POLARITY, or action and reaction, we meet in

every part of nature; in darkness and light, in heat and cold; in the ebb and flow of waters; in male and female; in the inspiration and expiration of plants and animals; in the systole and diastole of the heart; in the undulations of fluids and of sound; in the centrifugal and centripetal gravity; in electricity, galvanism, and chemical affinity. Superinduce magnetism at one end of a needle, the opposite magnetism takes place at the other end. If the south attracts, the north repels. To empty here, you must condense there. An inevitable dualism bisects nature, so that each thing is a half, and suggests another thing to make it whole; as, spirit, matter; man, woman; subjective, objective; in, out; upper, under; motion, rest; yea, nay.

[8] Whilst the world is thus dual, so is every one of its parts. The entire system of things gets represented in every particle. There is somewhat that resembles the ebb and flow of the sea, day and night, man and woman, in a single needle of the pine, in a kernel of corn, in each individual of every animal tribe. The reaction, so grand in the elements, is repeated within these small boundaries. For example, in the animal kingdom the physiologist has observed that no creatures are favorites, but a certain compensation balances every gift and every defect. A surplusage given to one part is paid out of a reduction from another part of the same creature. If the head and neck are enlarged, the trunk and extremities are cut short.

[9] The theory of the mechanic forces is another example. What we gain in power is lost in time, and the converse. The periodic or compensating errors

of the planets is another instance. The influences of climate and soil in political history are another. The cold climate invigorates. The barren soil does not breed fevers, crocodiles, tigers, or scorpions.

[10] The same dualism underlies the nature and condition of man. Every excess causes a defect; every defect an excess. Every sweet hath its sour; every evil its good. Every faculty which is a receiver of pleasure has an equal penalty put on its abuse. It is to answer for its moderation with its life. For every grain of wit there is a grain of folly. For every thing you have missed, you have gained something else; and for every thing you gain, you lose something. If riches increase, they are increased that use them. If the gatherer gathers too much, nature takes out of the man what she puts into his chest; swells the estate, but kills the owner. Nature hates monopolies and exceptions. The waves of the sea do not more speedily seek a level from their loftiest tossing than the varieties of condition tend to equalize themselves. There is always some levelling circumstance that puts down the overbearing, the strong, the rich, the fortunate, substantially on the same ground with all others. Is a man too strong and fierce for society, and by temper and position a bad citizen,—a morose ruffian, with a dash of the pirate in him?—nature sends him a troop of pretty sons and daughters who are getting along in the dame's classes at the village school, and love and fear for them smooths his grim scowl to courtesy. Thus she contrives to intenerate the granite and felspar, takes the boar out and puts the lamb in and keeps her balance true.

[11] The farmer imagines power and place are fine things. But the President has paid dear for his White House. It has commonly cost him all his peace, and the best of his manly attributes. To preserve for a short time so conspicuous an appearance before the world, he is content to eat dust before the real masters who stand erect behind the throne. Or do men desire the more substantial and permanent grandeur of genius? Neither has this an immunity. He who by force of will or of thought is great and overlooks thousands, has the responsibility of overlooking. With every influx of light comes new danger. Has he light? he must bear witness to the light, and always outrun that sympathy which gives him such keen satisfaction, by his fidelity to new revelations of the incessant soul. He must hate father and mother, wife and child. Has he all that the world loves and admires and covets?—he must cast behind him their admiration and afflict them by faithfulness to his truth and become a byword and a hissing.

[12] This Law writes the laws of the cities and nations. It will not be baulked of its end in the smallest iota. It is in vain to build or plot or combine against it. Things refuse to be mismanaged long. *Res nolunt diu male administrari*. Though no checks to a new evil appear, the checks exist, and will appear. If the government is cruel, the governor's life is not safe. If you tax too high, the revenue will yield nothing. If you make a criminal code sanguinary, juries will not convict. Nothing arbitrary, nothing artificial can endure. The true life and satisfactions of man seem

to elude the utmost rigors or felicities of condition and to establish themselves with great indifferency under all varieties of circumstance. Under all governments the influence of character remains the same,—in Turkey and New England about alike. Under the primeval despots of Egypt, history honestly confesses that man must have been as free as culture could make him.

[13] These appearances indicate the fact that the universe is represented in every one of its particles. Every thing in nature contains all the powers of nature. Every thing is made of one hidden stuff; as the naturalist sees one type under every metamorphosis, and regards a horse as a running man, a fish as a swimming man, a bird as a flying man, a tree as a rooted man. Each new form repeats not only the main character of the type, but part for part all the details, all the aims, furtherances, hindrances, energies and whole system of every other. Every occupation, trade, art, transaction, is a compend of the world and a correlative of every other. Each one is an entire emblem of human life; of its good and ill, its trials, its enemies, its course and its end. And each one must somehow accommodate the whole man and recite all his destiny.

[14] The world globes itself in a drop of dew. The microscope cannot find the animalcule which is less perfect for being little. Eyes, ears, taste, smell, motion, resistance, appetite, and organs of reproduction that take hold on eternity,—all find room to consist in the small creature. So do we put our life into every act. The true doctrine of omnipresence is that God reappears with all his parts in every moss

and cobweb. The value of the universe contrives to throw itself into every point. If the good is there, so is the evil; if the affinity, so the repulsion; if the force, so the limitation.

[15] Thus is the universe alive. All things are moral. That soul which within us is a sentiment, outside of us is a law. We feel its inspirations; out there in history we can see its fatal strength. It is almighty. All nature feels its grasp. "It is in the world, and the world was made by it." It is eternal but it enacts itself in time and space. Justice is not postponed. A perfect equity adjusts its balance in all parts of life. Οἱ κύβοι Διὸς ἀεὶ ἐνπίπτουσι. The dice of God are always loaded. The world looks like a multiplication-table, or a mathematical equation, which, turn it how you will, balances itself. Take what figure you will, its exact value, nor more nor less, still returns to you. Every secret is told, every crime is punished, every virtue rewarded, every wrong redressed, in silence and certainty. What we call retribution is the universal necessity by which the whole appears wherever a part appears. If you see smoke, there must be fire. If you see a hand or a limb, you know that the trunk to which it belongs is there behind.

[16] Every act rewards itself, or in other words integrates itself, in a twofold manner: first in the thing, or in real nature; and secondly in the circumstance, or in apparent nature. Men call the circumstance the retribution. The casual retribution is in the thing and is seen by the soul. The retribution in the circumstance is seen by the understanding; it is inseparable.

arable from the thing, but is often spread over a long time and so does not become distinct until after many years. The specific stripes may follow late after the offence, but they follow because they accompany it. Crime and punishment grow out of one stem. Punishment is a fruit that unsuspected ripens within the flower of the pleasure which concealed it. Cause and effect, means and ends, seed and fruit, cannot be severed; for the effect already blooms in the cause, the end preëxists in the means, the fruit in the seed.

[17] Whilst thus the world will be whole and refuses to be disparted, we seek to act partially, to sunder, to appropriate; for example,—to gratify the senses we sever the pleasure of the senses from the needs of the character. The ingenuity of man has been dedicated to the solution of one problem,—how to detach the sensual sweet, the sensual strong, the sensual bright, etc., from the moral sweet, the moral deep, the moral fair; that is, again, to contrive to cut clean off this upper surface so thin as to leave it bottomless; to get a *one end*, without an *other end*. The soul says, Eat; the body would feast. The soul says, The man and woman shall be one flesh and one soul; the body would join the flesh only. The soul says, Have dominion over all things to the ends of virtue; the body would have the power over things to its own ends.

[18] The soul strives amain to live and work through all things. It would be the only fact. All things shall be added unto it,—power, pleasure, knowledge, beauty. The particular man aims to be somebody; to set up for himself; to truck and higgler for a private good;

and, in particulars, to ride that he may ride; to dress that he may be dressed; to eat that he may eat; and to govern, that he may be seen. Men seek to be great; they would have offices, wealth, power, and fame. They think that to be great is to get only one side of nature,—the sweet, without the other side,—the bitter.

[19] Steadily is this dividing and detaching counteracted. Up to this day it must be owned no projector has had the smallest success. The parted water reunites behind our hand. Pleasure is taken out of pleasant things, profit out of profitable things, power out of strong things, the moment we seek to separate them from the whole. We can no more halve things and get the sensual good, by itself, than we can get an inside that shall have no outside, or a light without a shadow. "Drive out nature with a fork, she comes running back."

[20] Life invests itself with inevitable conditions, which the unwise seek to dodge, which one and another brags that he does not know, brags that they do not touch him;—but the brag is on his lips, the conditions are in his soul. If he escapes them in one part they attack him in another more vital part. If he has escaped them in form and in the appearance, it is because he has resisted his life and fled from himself, and the retribution is so much death. So signal is the failure of all attempts to make this separation of the good from the bad, that the experiment would not be tried,—since to try it is to be mad,—but for the circumstance that when the disease began in the

will, of rebellion and separation, the intellect is at once infected, so that the man ceases to see God whole in each object, but is able to see the sensual allurements of an object and not see the sensual hurt; he sees the mermaid's head but not the dragon's tail, and thinks he can cut off that which he would have from that which he would not have. "How secret art thou who dwellest in the highest heavens in silence, O thou only great God, sprinkling with an unwearied providence certain penal blindnesses upon such as have unbridled desires!"

[21] The human soul is true to these facts in the painting of fable, of history, of law, of proverbs, of conversation. It finds a tongue in literature unawares. Thus the Greeks called Jupiter, Supreme Mind; but having traditionally ascribed to him many base actions, they involuntarily made amends to Reason by tying up the hands of so bad a god. He is made as helpless as a king of England. Prometheus knows one secret which Jove must bargain for; Minerva, another. He cannot get his own thunders; Minerva keeps the key of them:

Of all the gods, I only know the keys
That ope the solid doors within whose vaults
His thunders sleep.

A plain confession of the in-working of the All and of its moral aim. The Indian mythology ends in the same ethics; and indeed it would seem impossible for any fable to be invented and get any currency which was not moral. Aurora forgot to ask youth for her

lover, and so though Tithonus is immortal, he is old. Achilles is not quite invulnerable; for Thetis held him by the heel when she dipped him in the Styx and the sacred waters did not wash that part. Siegfried, in the Nibelungen, is not quite immortal, for a leaf fell on his back whilst he was bathing in the Dragon's blood, and that spot which it covered is mortal. And so it always is. There is a crack in every thing God has made. Always it would seem there is this vindictive circumstance stealing in at unawares even into the wild poesy in which the human fancy attempted to make bold holiday and to shake itself free of the old laws,—this back-stroke, this kick of the gun, certifying that the law is fatal; that in nature nothing can be given, all things are sold.

[22] This is that ancient doctrine of Nemesis, who keeps watch in the Universe and lets no offence go unchastised. The Furies they said are attendants on Justice, and if the sun in heaven should transgress his path they would punish him. The poets related that stone walls and iron swords and leathern thongs had an occult sympathy with the wrongs of their owners; that the belt which Ajax gave Hector dragged the Trojan hero over the field at the wheels of the car of Achilles, and the sword which Hector gave Ajax was that on whose point Ajax fell. They recorded that when the Thasians erected a statue to Theogenes, a victor in the games, one of his rivals went to it by night and endeavored to throw it down by repeated blows, until at last he moved it from its pedestal and was crushed to death beneath its fall.

[23] This voice of fable has in it somewhat divine. It came from thought above the will of the writer. That is the best part of each writer which has nothing private in it; that is the best part of each which he does not know; that which flowed out of his constitution and not from his too active invention; that which in the study of a single artist you might not easily find, but in the study of many you would abstract as the spirit of them all. Phidias it is not, but the work of man in that early Hellenic world that I would know. The name and circumstance of Phidias, however convenient for history, embarrasses when we come to the highest criticism. We are to see that which man was tending to do in a given period, and was hindered, or, if you will, modified in doing, by the interfering volitions of Phidias, of Dante, of Shakspeare, the organ whereby man at the moment wrought.

[24] Still more striking is the expression of this fact in the proverbs of all nations, which are always the literature of Reason, or the statements of an absolute truth without qualification. Proverbs, like the sacred books of each nation, are the sanctuary of the Intuitions. That which the droning world, chained to appearances, will not allow the realist to say in his own words, it will suffer him to say in proverbs without contradiction. And this law of laws, which the pulpit, the senate and the college deny, is hourly preached in all markets and all languages by flights of proverbs, whose teaching is as true and as omnipresent as that of birds and flies.

[25] All things are double, one against another.—

Tit for tat; an eye for an eye; a tooth for a tooth; blood for blood; measure for measure; love for love.—Give, and it shall be given you.—He that watereth shall be watered himself.—What will you have? quoth God; pay for it and take it.—Nothing venture, nothing have.—Thou shalt be paid exactly for what thou hast done, no more, no less.—Who doth not work shall not eat.—Harm watch, harm catch.—Curses always recoil on the head of him who imprecates them.—If you put a chain around the neck of a slave, the other end fastens itself around your own.—Bad counsel confounds the adviser.—The devil is an ass.

[26] It is thus written, because it is thus in life. Our action is overmastered and characterized above our will by the law of nature. We aim at a petty end quite aside from the public good, but our act arranges itself by irresistible magnetism in a line with the poles of the world.

[27] A man cannot speak but he judges himself. With his will or against his will he draws his portrait to the eye of his companions by every word. Every opinion reacts on him who utters it. It is a thread-ball thrown at a mark, but the other end remains in the thrower's bag. Or, rather, it is a harpoon thrown at the whale, unwinding, as it flies, a coil of cord in the boat, and, if the harpoon is not good, or not well thrown, it will go nigh to cut the steersman in twain or to sink the boat.

[28] You cannot do wrong without suffering wrong. "No man had ever a point of pride that was not injurious to him," said Burke. The exclusive in fashion-

able life does not see that he excludes himself from enjoyment, in the attempt to appropriate it. The exclusionist in religion does not see that he shuts the door of heaven on himself, in striving to shut out others. Treat men as pawns and ninepins and you shall suffer as well as they. If you leave out their heart, you shall lose your own. The senses would make things of all persons; of women, of children, of the poor. The vulgar proverb, "I will get it from his purse or get it from his skin," is sound philosophy.

[29] All infractions of love and equity in our social relations are speedily punished. They are punished by Fear. Whilst I stand in simple relations to my fellow-man, I have no displeasure in meeting him. We meet as water meets water, or as two currents of air mix, with perfect diffusion and interpenetration of nature. But as soon as there is any departure from simplicity and attempt at halfness, or good for me that is not good for him, my neighbor feels the wrong; he shrinks from me as far as I have shrunk from him; his eyes no longer seek mine; there is war between us; there is hate in him and fear in me.

[30] All the old abuses in society, the great and universal and the petty and particular, all unjust accumulations of property and power, are avenged in the same manner. Fear is an instructor of great sagacity and the herald of all revolutions. One thing he always teaches, that there is rottenness where he appears. He is a carrion crow, and though you see not well what he hovers for, there is death somewhere. Our property is timid, our laws are timid, our cultivated

classes are timid. Fear for ages has boded and mowed and gibbered over government and property. That obscene bird is not there for nothing. He indicates great wrongs which must be revised.

[31] Of the like nature is that expectation of change which instantly follows the suspension of our voluntary activity. The terror of cloudless noon, the emerald of Polycrates, the awe of prosperity, the instinct which leads every generous soul to impose on itself tasks of a noble asceticism and vicarious virtue, are the tremblings of the balance of justice through the heart and mind of man.

[32] Experienced men of the world know very well that it is best to pay scot and lot as they go along, and that a man often pays dear for a small frugality. The borrower runs in his own debt. Has a man gained any thing who has received a hundred favors and rendered none? Has he gained by borrowing, through indolence or cunning, his neighbor's wares, or horses, or money? There arises on the deed the instant acknowledgment of benefit on the one part and of debt on the other; that is, of superiority and inferiority. The transaction remains in the memory of himself and his neighbor; and every new transaction alters according to its nature their relation to each other. He may soon come to see that he had better have broken his own bones than to have ridden in his neighbor's coach, and that "the highest price he can pay for a thing is to ask for it."

[33] A wise man will extend this lesson to all parts of life, and know that it is always the part of prudence

to face every claimant and pay every just demand on your time, your talents, or your heart. Always pay; for first or last you must pay your entire debt. Persons and events may stand for a time between you and justice, but it is only a postponement. You must pay at last your own debt. If you are wise you will dread a prosperity which only loads you with more. Benefit is the end of nature. But for every benefit which you receive, a tax is levied. He is great who confers the most benefits. He is base,—and that is the one base thing in the universe,—to receive favors and render none. In the order of nature we cannot render benefits to those from whom we receive them, or only seldom. But the benefit we receive must be rendered again, line for line, deed for deed, cent for cent, to somebody. Beware of too much good staying in your hand. It will fast corrupt and worm worms. Pay it away quickly in some sort.

[34] Labor is watched over by the same pitiless laws. Cheapest, says the prudent, is the dearest labor. What we buy in a broom, a mat, a wagon, a knife, is some application of good sense to a common want. It is best to pay in your land a skilful gardener, or to buy good sense applied to gardening; in your sailor, good sense applied to navigation; in the house, good sense applied to cooking, sewing, serving; in your agent, good sense applied to accounts and affairs. So do you multiply your presence, or spread yourself throughout your estate. But because of the dual constitution of things, in labor as in life there can be no cheating. The thief steals from himself. The swindler swindles

himself. For the real price of labor is knowledge and virtue, whereof wealth and credit are signs. These signs, like paper money, may be counterfeited or stolen, but that which they represent, namely, knowledge and virtue, cannot be counterfeited or stolen. These ends of labor cannot be answered but by real exertions of the mind, and in obedience to pure motives. The cheat, the defaulter, the gambler, cannot extort the benefit, cannot extort the knowledge of material and moral nature which his honest care and pains yield to the operative. The law of nature is, Do the thing, and you shall have the power; but they who do not the thing have not the power.

[35] Human labor, through all its forms, from the sharpening of a stake to the construction of a city or an epic, is one immense illustration of the perfect compensation of the universe. Everywhere and always this law is sublime. The absolute balance of Give and Take, the doctrine that every thing has its price, and if that price is not paid, not that thing but something else is obtained, and that it is impossible to get anything without its price, is not less sublime in the columns of a ledger than in the budgets of states, in the laws of light and darkness, in all the action and reaction of nature. I cannot doubt that the high laws which each man sees ever implicated in those processes with which he is conversant, the stern ethics which sparkle on his chisel-edge, which are measured out by his plumb and foot-rule, which stand as manifest in the footing of the shop-bill as in the history of a state,—do recommend to him his trade, and

though seldom named, exalt his business to his imagination.

[36] The league between virtue and nature engages all things to assume a hostile front to vice. The beautiful laws and substances of the world persecute and whip the traitor. He finds that things are arranged for truth and benefit, but there is no den in the wide world to hide a rogue. Commit a crime, and the earth is made of glass. There is no such thing as concealment. Commit a crime, and it seems as if a coat of snow fell on the ground, such as reveals in the woods the track of every partridge and fox and squirrel and mole. You cannot recall the spoken word, you cannot wipe out the foot-track, you cannot draw up the ladder, so as to leave no inlet or clew. Always some damning circumstance transpires. The laws and substances of nature, water, snow, wind gravitation, become penalties to the thief.

[37] On the other hand the law holds with equal sureness for all right action. Love, and you shall be loved. All love is mathematically just, as much as the two sides of an algebraic equation. The good man has absolute good, which like fire turns every thing to its own nature, so that you cannot do him any harm; but as the royal armies sent against Napoleon, when he approached cast down their colors and from enemies became friends, so do disasters of all kinds, as sickness, offence, poverty, prove benefactors.

Winds blow and waters roll
Strength to the brave and power and deity,
Yet in themselves are nothing.

[38] The good are befriended even by weakness and defect. As no man had ever a point of pride that was not injurious to him, so no man had ever a defect that was not somewhere made useful to him. The stag in the fable admired his horns and blamed his feet, but when the hunter came, his feet saved him, and afterwards, caught in the thicket, his horns destroyed him. Every man in his lifetime needs to thank his faults. As no man thoroughly understands a truth until first he has contended against it, so no man has a thorough acquaintance with the hindrances or talents of men until he has suffered from the one and seen the triumph of the other over his own want of the same. Has he a defect of temper that unfits him to live in society? Thereby he is driven to entertain himself alone and acquire habits of self-help; and thus, like the wounded oyster, he mends his shell with pearl.

[39] Our strength grows out of our weakness. Not until we are pricked and stung and sorely shot at, awakens the indignation which arms itself with secret forces. A great man is always willing to be little. Whilst he sits on the cushion of advantages, he goes to sleep. When he is pushed, tormented, defeated, he has a chance to learn something; he has been put on his wits, on his manhood; he has gained facts; learns his ignorance; is cured of the insanity of conceit; has got moderation and real skill. The wise man always throws himself on the side of his assailants. It is more his interest than it is theirs to find his weak point. The wound cicatrizes and falls off from him like a dead skin and when they would triumph, lo!

he has passed on invulnerable. Blame is safer than praise. I hate to be defended in a newspaper. As long as all that is said is said against me, I feel a certain assurance of success. But as soon as honied words of praise are spoken for me I feel as one that lies unprotected before his enemies. In general, every evil to which we do not succumb is a benefactor. As the Sandwich Islander believes that the strength and valor of the enemy he kills passes into himself, so we gain the strength of the temptation we resist.

[40] The same guards which protect us from disaster, defect and enmity, defend us, if we will, from selfishness and fraud. Bolts and bars are not the best of our institutions, nor is shrewdness in trade a mark of wisdom. Men suffer all their life long under the foolish superstition that they can be cheated. But it is as impossible for a man to be cheated by any one but himself, as for a thing to be and not to be at the same time. There is a third silent party to all our bargains. The nature and soul of things takes on itself the guaranty of the fulfilment of every contract, so that honest service cannot come to loss. If you serve an ungrateful master, serve him the more. Put God in your debt. Every stroke shall be repaid. The longer the payment is withholden, the better for you; for compound interest on compound interest is the rate and usage of this exchequer.

[41] The history of persecution is a history of endeavors to cheat nature, to make water run up hill, to twist a rope of sand. It makes no difference whether the actors be many or one, a tyrant or a mob. A mob

is a society of bodies voluntarily bereaving themselves of reason and traversing its work. The mob is man voluntarily descending to the nature of the beast. Its fit hour of activity is night. Its actions are insane, like its whole constitution. It persecutes a principle; it would whip a right; it would tar and feather justice, by inflicting fire and outrage upon the houses and persons of those who have these. It resembles the prank of boys, who run with fire-engines to put out the ruddy aurora streaming to the stars. The inviolate spirit turns their spite against the wrongdoers. The martyr cannot be dishonored. Every lash inflicted is a tongue of fame; every prison a more illustrious abode; every burned book or house enlightens the world; every suppressed or expunged word reverberates through the earth from side to side. The minds of men are at last aroused; reason looks out and justifies her own and malice finds all her work in vain. It is the whipper who is whipped and the tyrant who is undone.

[42] Thus do all things preach the indifferency of circumstances. The man is all. Everything has two sides, a good and an evil. Every advantage has its tax. I learn to be content. But the doctrine of compensation is not the doctrine of indifferency. The thoughtless say, on hearing these representations,—What boots it to do well? there is one event to good and evil; if I gain any good I must pay for it; if I lose any good I gain some other; all actions are indifferent.

[43] There is a deeper fact in the soul than compensation, to wit, its own nature. The soul is not a com-

pensation, but a life. The soul *is*. Under all this running sea of circumstance, whose waters ebb and flow with perfect balance, lies the aboriginal abyss of real Being. Existence, or God, is not a relation or a part, but the whole. Being is the vast affirmative, excluding negation, self-balanced, and swallowing up all relations, parts and times within itself. Nature, truth, virtue, are the influx from thence. Vice is the absence or departure of the same. Nothing, Falsehood, may indeed stand as the great Night or shade on which as a back-ground the living universe paints itself forth; but no fact is begotten by it; it cannot work, for it is not. It cannot work any good; it cannot work any harm. It is harm inasmuch as it is worse not to be than to be.

[44] We feel defrauded of the retribution due to evil acts, because the criminal adheres to his vice and contumacy and does not come to a crisis or judgment anywhere in visible nature. There is no stunning confutation of his nonsense before men and angels. Has he therefore outwitted the law? Inasmuch as he carries the malignity and the lie with him he so far decreases from nature. In some manner there will be a demonstration of the wrong to the understanding also; but, should we not see it, this deadly deduction makes square the eternal account.

[45] Neither can it be said, on the other hand, that the gain of rectitude must be bought by any loss. There is no penalty to virtue; no penalty to wisdom; they are proper additions of being. In a virtuous action I properly *am*; in a virtuous act I add to the

world; I plant into deserts conquered from Chaos and Nothing and see the darkness receding on the limits of the horizon. There can be no excess to love, none to knowledge, none to beauty, when these attributes are considered in the purest sense. The soul refuses all limits. It affirms in man always an Optimism, never a Pessimism.

[46] His life is a progress, and not a station. His instinct is trust. Our instinct uses "more" and "less" in application to man, always of the *presence of the soul*, and not of its absence; the brave man is greater than the coward; the true, the benevolent, the wise, is more a man and not less, than the fool and knave. There is therefore no tax on the good of virtue, for that is the incoming of God himself, or absolute existence, without any comparative. All external good has its tax, and if it came without desert or sweat, has no root in me, and the next wind will blow it away. But all the good of nature is the soul's, and may be had if paid for in nature's lawful coin, that is, by labor which the heart and the head allow. I no longer wish to meet a good I do not earn, for example to find a pot of buried gold, knowing that it brings with it new responsibility. I do not wish more external goods,—neither possessions, nor honors, nor powers, nor persons. The gain is apparent; the tax is certain. But there is no tax on the knowledge that the compensation exists and that it is not desirable to dig up treasure. Herein I rejoice with a serene eternal peace. I contract the boundaries of possible mischief. I learn the wisdom of St. Bernard, "Nothing can work me damage ex-

cept myself; the harm that I sustain I carry about with me, and never am a real sufferer but by my own fault."

[47] In the nature of the soul is the compensation for the inequalities of condition. The radical tragedy of nature seems to be the distinction of More and Less. How can Less not feel the pain; how not feel indignation or malevolence towards More? Look at those who have less faculty, and one feels sad and knows not well what to make of it. Almost he shuns their eye; he fears they will upbraid God. What should they do? It seems a great injustice. But see the facts nearly and these mountainous inequalities vanish. Love reduces them as the sun melts the iceberg in the sea. The heart and soul of all men being one, this bitterness of *His* and *Mine* ceases. His is mine. I am my brother and my brother is me. If I feel overshadowed and outdone by great neighbors, I can get love; I can still receive; and he that loveth maketh his own the grandeur he loves. Thereby I make the discovery that my brother is my guardian, acting for me with the friendliest designs, and the estate I so admired and envied is my own. It is the eternal nature of the soul to appropriate and make all things its own. Jesus and Shakspeare are fragments of the soul, and by love I conquer and incorporate them in my own conscious domain. His virtue,—is not that mine? His wit,—if it cannot be made mine, it is not wit.

[48] Such also is the natural history of calamity. The changes which break up at short intervals the pros-

perity of men are advertisements of a nature whose law is growth. Evermore it is the order of nature to grow, and every soul is by this intrinsic necessity quitting its whole system of things, its friends and home and laws and faith, as the shellfish crawls out of its beautiful but stony case, because it no longer admits of its growth, and slowly forms a new house. In proportion to the vigor of the individual these revolutions are frequent, until in some happier mind they are incessant and all worldly relations hang very loosely about him, becoming as it were a transparent fluid membrane through which the living form is always seen, and not, as in most men, an indurated heterogeneous fabric of many dates and of no settled character, in which the man is imprisoned. Then there can be enlargement, and the man of to-day scarcely recognizes the man of yesterday. And such should be the outward biography of man in time, a putting off of dead circumstances day by day, as he renews his raiment day by day. But to us, in our lapsed estate, resting, not advancing, resisting, not coöperating with the divine expansion, this growth comes by shocks.

[49] We cannot part with our friends. We cannot let our angels go. We do not see that they only go out that archangels may come in. We are idolaters of the old. We do not believe in the riches of the soul, in its proper eternity and omnipresence. We do not believe there is any force in to-day to rival or re-create that beautiful yesterday. We linger in the ruins of the old tent where once we had bread and shelter and organs, nor believe that the spirit can feed, cover,

and nerve us again. We cannot again find aught so dear, so sweet, so graceful. But we sit and weep in vain. The voice of the Almighty saith, 'Up and onward forevermore!' We cannot stay amid the ruins. Neither will we rely on the New; and so we walk ever with reverted eyes, like those monsters who look backwards.

[50] And yet the compensations of calamity are made apparent to the understanding also, after long intervals of time. A fever, a mutilation, a cruel disappointment, a loss of wealth, a loss of friends, seems at the moment unpaid loss, and unpayable. But the sure years reveal the deep remedial force that underlies all facts. The death of a dear friend, wife, brother, lover, which seemed nothing but privation, somewhat later assumes the aspect of a guide or genius; for it commonly operates revolutions in our way of life, terminates an epoch of infancy or of youth which was waiting to be closed, breaks up a wonted occupation, or a household, or style of living, and allows the formation of new ones more friendly to the growth of character. It permits or constrains the formation of new acquaintances and the reception of new influences that prove of the first importance to the next years; and the man or woman who would have remained a sunny garden-flower, with no room for its roots and too much sunshine for its head, by the falling of the walls and the neglect of the gardener is made the banian of the forest, yielding shade and fruit to wide neighborhoods of men.

QUESTIONS

(Numbers refer to pages and paragraphs.)

23:2. What was the preacher's doctrine? Is it generally held?

25:4. What is Emerson's belief? Note that Emerson looks at the question not from the standpoint of the world, but from a spiritual standpoint.

26:8. What sentence in this paragraph sums up the thought of the paragraph as a whole?

27:10. Illustrate the statement that for everything you gain, you lose something. Explain the figure in the last sentence.

28:11. How does the President pay dear for his White House? Does a mayor or governor ever pay dear for his place? From what book does Emerson quote in the last sentence?

29:13. In what sense is a horse a running man, a fish a swimming man?

30:16. Select a sentence for quotation from this paragraph.

33:21. "As helpless as a king of England." How is he helpless? What law is illustrated by the stories of Jove, of Achilles, and of Siegfried?

36:27. Note how Emerson makes a statement and then repeats it in a figurative way. What is gained by this?

36:28. Illustrate the first sentence. Do the members of a school society or clique lose anything?

37:30. "Property is timid." Explain.

39:33. Select the quotable sentences from this paragraph. How are taxes levied on benefits received? Does a boy educated in a public high school owe anything? To whom?

39:34. Why is cheap labor dear in the end?

41:36. Find examples in this paragraph of Emerson's figurative statement of a truth.

42:39. Note the compression, the vigor, the epigrammatic quality of this paragraph.

43:41. Why is persecution like trying to make water run up hill? At the time this was written (1841), what popular question often provoked mob violence? What examples of mob violence do we have to-day?

45:45. What are the exceptions to the law of Compensation?

47:47. "Jesus and Shakspeare are fragments of the soul." Explain this. How do we "appropriate" Shakspeare? How may we "appropriate" Jesus?

48:48. What is Emerson's view of calamity? Do you agree?

New knowledge may be either facts or truths. Dates in history are facts; the law that action is equal to reaction is a truth. There are truths of science, of art, of law, of human nature, of morals,

and of religion: there are also facts in all these. Does Emerson deal with facts or truths, and on which of the subjects just mentioned?

Which of the following qualities of style do you think characteristic of Emerson: humor, earnestness, pathos, exaggeration, idealism, irony, clearness, obscurity, sincerity, prejudice, originality?

Emerson names the gratifications of the rich; bank stock and doubloons, venison and champagne. He might have said: wealth and luxurious living. Why did he choose the other words? This use of specific instead of general words is characteristic of Emerson's style. Find other examples in paragraph 10, and elsewhere.

Emerson makes frequent use of figures of speech to illustrate his meaning. Find examples in paragraphs 10, 16, 20, and 30.

GIFTS.

Gifts of one who loved me,—
'Twas high time they came;
When he ceased to love me,
Time they stopped for shame.

[1] It is said that the world is in a state of bankruptcy, that the world owes the world more than the world can pay, and ought to go into chancery, and be sold. I do not think this general insolvency, which involves in some sort all the population, to be the reason of the difficulty experienced at Christmas and New Year, and other times, in bestowing gifts; since it is always so pleasant to be generous, though very vexatious to pay debts. But the impediment lies in the choosing. If, at any time, it comes into my head, that a present is due from me to somebody, I am puzzled what to give, until the opportunity is gone. Flowers and fruits are always fit presents; flowers, because they are a proud assertion that a ray of beauty outvalues all the utilities of the world. These gay natures contrast with the somewhat stern countenance of ordinary nature: they are like music heard out of a work-house. Nature does not cocker us: we are children, not pets: she is not fond: everything is dealt to us without fear or favor, after severe universal laws. Yet these delicate flowers look like the frolic and interference of love and beauty. Men use to tell us that we love flattery, even though we are not deceived by it, because it shows that

we are of importance enough to be courted. Something like that pleasure, the flowers give us: what am I to whom these sweet hints are addressed? Fruits are acceptable gifts, because they are the flower of commodities, and admit of fantastic values being attached to them. If a man should send to me to come a hundred miles to visit him, and should set before me a basket of fine summer-fruit, I should think there was some proportion between the labor and the reward.

[2] For common gifts, necessity makes pertinences and beauty every day, and one is glad when an imperative leaves him no option, since if the man at the door have no shoes, you have not to consider whether you could procure him a paint box. And as it is always pleasing to see a man eat bread, or drink water, in the house or out of doors, so it is always a great satisfaction to supply these first wants. Necessity does everything well. In our condition of universal dependence, it seems heroic to let the petitioner be the judge of his necessity, and to give all that is asked, though at great inconvenience. If it be a fantastic desire, it is better to leave to others the office of punishing him. I can think of many parts I should prefer playing to that of the Furies. Next to things of necessity, the rule for a gift, which one of my friends prescribed, is, that we might convey to some person that which properly belonged to his character, and was easily associated with him in thought. But our tokens of compliment and love are for the most part barbarous. Rings and other jewels are not gifts, but apologies for gifts. The only gift is a portion of thyself. Thou must bleed for me.

Therefore the poet brings his poem; the shepherd, his lamb; the farmer, corn; the miner, a gem; the sailor, coral and shells; the painter, his picture; the girl, a handkerchief of her own sewing. This is right and pleasing, for it restores society in so far to its primary basis, when a man's biography is conveyed in his gift, and every man's wealth is an index of his merit. But it is a cold, lifeless business when you go to the shops to buy me something which does not represent your life and talent, but a goldsmith's. This is fit for kings, and rich men who represent kings, and a false state of property, to make presents of gold and silver stuffs, as a kind of symbolical sin-offering, or payment of blackmail.

[3] The law of benefits is a difficult channel, which requires careful sailing, or rude boats. It is not the office of a man to receive gifts. How dare you give them? We wish to be self-sustained. We do not quite forgive a giver. The hand that feeds us is in some danger of being bitten. We can receive anything from love, for that is a way of receiving it from ourselves; but not from any one who assumes to bestow. We sometimes hate the meat which we eat, because there seems something of degrading dependence in living by it.

Brother, if Jove to thee a present make,
Take heed that from his hands thou nothing take.

We ask the whole. Nothing less will content us. We arraign society, if it do not give us besides earth, and fire, and water, opportunity, love, reverence, and objects of veneration.

[4] He is a good man, who can receive a gift well.

We are either glad or sorry at a gift, and both emotions are unbecoming. Some violence, I think, is done, some degradation borne, when I rejoice or grieve at a gift. I am sorry when my independence is invaded, or when a gift comes from such as do not know my spirit, and so the act is not supported; and if the gift pleases me overmuch then I should be ashamed that the donor should read my heart, and see that I love his commodity and not him. The gift, to be true, must be the flowing of the giver unto me, correspondent to my flowing unto him. When the waters are at level, then my goods pass to him, and his to me. All his are mine, all mine his. I say to him, How can you give me this pot of oil, or this flagon of wine, when all your oil and wine is mine, which belief of mine this gift seems to deny? Hence the fitness of beautiful, not useful things for gifts. This giving is flat usurpation, and therefore when the beneficiary is ungrateful, as all beneficiaries hate all Timons, not at all considering the value of the gift, but looking back to the greater store it was taken from, I rather sympathize with the beneficiary, than with the anger of my lord Timon. For, the expectation of gratitude is mean, and is continually punished by the total insensibility of the obliged person. It is a great happiness to get off without injury and heart-burning, from one who has had the ill luck to be served by you. It is a very onerous business, this of being served, and the debtor naturally wishes to give you a slap. A golden text for these gentlemen is that which I so admire in the Buddhist, who never thanks, and who says, "Do not flatter your benefactors."

[5] The reason of these discords I conceive to be, that there is no commensurability between a man and any gift. You cannot give anything to a magnanimous person. After you have served him, he at once puts you in debt by his magnanimity. The service a man renders his friend is trivial and selfish, compared with the service he knows his friend stood in readiness to yield him, alike before he had begun to serve his friend, and now also. Compared with that good-will I bear my friend, the benefit it is in my power to render him seems small. Besides, our action on each other, good as well as evil, is so incidental and at random, that we can seldom hear the acknowledgments of any person who would thank us for a benefit, without some shame and humiliation. We can rarely strike a direct stroke, but must be content with an oblique one; we seldom have the satisfaction of yielding a direct benefit, which is directly received. But rectitude scatters favors on every side without knowing it, and receives with wonder the thanks of all people.

[6] I fear to breathe any treason against the majesty of love, which is the genius and god of gifts, and to whom we must not affect to prescribe. Let him give kingdoms or flower-leaves indifferently. There are persons from whom we always expect fairy tokens; let us not cease to expect them. This is prerogative, and not to be limited by our municipal rules. For the rest, I like to see that we cannot be bought and sold. The best of hospitality and of generosity is also not in the will but in fate. I find that I am not much to you; you do not need me; you do not feel me; then am I

thrust out of doors, though you proffer me house and lands. No services are of any value, but only likeness. When I have attempted to join myself to others by services, it proved an intellectual trick,—no more. They eat your service like apples, and leave you out. But love them, and they feel you, and delight in you all the time,

SELF-RELIANCE.

Ne te quæserveris extra.

Man is his own star; and the soul that can
Render an honest and a perfect man,
Commands all light, all influence, all fate;
Nothing to him falls early or too late.
Our acts our angels are, or good or ill,
Our fatal shadows that walk by us still.

Epilogue to Beaumont and Fletcher's Honest Man's Fortune.

Cast the bantling on the rocks,
Suckle him with the she-wolf's teat,
Wintered with the hawk and fox,
Power and speed be hands and feet.

[1] I READ the other day some verses written by an eminent painter which were original and not conventional. Always the soul hears an admonition in such lines, let the subject be what it may. The sentiment they instil is of more value than any thought they may contain. To believe your own thought, to believe that what is true for you in your private heart is true for all men,—that is genius. Speak your latent conviction, and it shall be the universal sense; for always the inmost becomes the outmost—and our first thought is rendered back to us by the trumpets of the Last Judgment. Familiar as the voice of the mind is to each, the highest merit we ascribe to Moses, Plato, and Milton is that they set at naught books and traditions, and spoke not what men, but what they

thought. [A man should learn to detect and watch that gleam of light which flashes across his mind from within, more than the lustre of the firmament of bards and sages. Yet he dismisses without notice his thought, because it is his. In every work of genius we recognize our own rejected thoughts; they come back to us with a certain alienated majesty. Great works of art have no more affecting lesson for us than this. They teach us to abide by our spontaneous impression with good-humored inflexibility then most when the whole cry of voices is on the other side. Else to-morrow a stranger will say with masterly good sense precisely what we have thought and felt all the time, and we shall be forced to take with shame our own opinion from another.]

[2] There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better for worse as his portion; that though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given to him to till. The power which resides in him is new in nature, and none but he knows what that is which he can do, nor does he know until he has tried. Not for nothing one face, one character, one fact, makes much impression on him, and another none. It is not without pre-established harmony, this sculpture in the memory. The eye was placed where one ray should fall, that it might testify of that particular ray. Bravely let him speak the utmost syllable of his confession. We but half express ourselves, and are ashamed of that divine

idea which each of us represents. It may be safely trusted as proportionate and of good issues, so it be faithfully imparted, but God will not have his work made manifest by cowards. It needs a divine man to exhibit anything divine. A man is relieved and gay when he has put his heart into his work and done his best; but what he has said or done otherwise shall give him no peace. It is a deliverance which does not deliver. In the attempt his genius deserts him; no muse befriends; no invention, no hope.

[3] Trust thyself: every heart vibrates to that iron string. Accept the place the divine providence has found for you, the society of your contemporaries, the connexion of events. Great men have always done so, and confided themselves childlike to the genius of their age, betraying their perception that the Eternal was stirring at their heart, working through their hands, predominating in all their being. And we are now men, and must accept in the highest mind the same transcendent destiny; and not pinched in a corner, not cowards fleeing before a revolution, but redeemers and benefactors, pious aspirants to be noble clay; under the Almighty effort let us advance on Chaos and the Dark.

[4] What pretty oracles nature yields us on this text in the face and behavior of children, babes, and even brutes. That divided and rebel mind, that distrust of a sentiment because our arithmetic has computed the strength and means opposed to our purpose, these have not. Their mind being whole, their eye is as yet unconquered, and when we look in their faces, we are disconcerted. Infancy conforms to nobody; all con-

form to it; so that one babe commonly makes four or five out of the adults who prattle and play to it. So God has armed youth and puberty and manhood no less with its own piquancy and charm, and made it enviable and gracious and its claims not to be put by, if it will stand by itself. Do not think the youth has no force, because he cannot speak to you and me. Hark! in the next room who spoke so clear and emphatic? It seems he knows how to speak to his contemporaries. Good Heaven! it is he! it is that very lump of bashfulness and phlegm which for weeks has done nothing but eat when you were by, and now rolls out these words like bell-strokes. It seems he knows how to speak to his contemporaries. Bashful or bold then, he will know how to make us seniors very unnecessary.

[5] The nonchalance of boys who are sure of a dinner, and would disdain as much as a lord to do or say aught to conciliate one, is the healthy attitude of human nature. How is a boy the master of society; independent, irresponsible, looking out from his corner on such people and facts as pass by, he tries and sentences them on their merits, in the swift, summary way of boys, as good, bad, interesting, silly, eloquent, troublesome. He cumbers himself never about consequences, about interests; he gives an independent, genuine verdict. You must court him; he does not court you. But the man is as it were clapped into jail by his consciousness. As soon as he has once acted or spoken with eclat he is a committed person, watched by the sympathy or the hatred of hundreds, whose affections must now enter into his account. There is no Lethe for this. Ah,

that he could pass again into his neutral, godlike independence! Who can thus lose all pledge and, having observed, observe again from the same unaffected, unbiased, unbribable, unaffrighted innocence, must always be formidable, must always engage the poet's and the man's regards. Of such an immortal youth the force would be felt. He would utter opinions on all passing affairs, which being seen to be not private but necessary, would sink like darts into the ear of men and put them in fear.

[6] These are the voices which we hear in solitude, but they grow faint and inaudible as we enter into the world. Society everywhere is in conspiracy against the manhood of every one of its members. Society is a joint-stock company, in which the members agree, for the better securing of his bread to each shareholder, to surrender the liberty and culture of the eater. The virtue in most request is conformity. Self-reliance is its aversion. It loves not realities and creators, but names and customs.

[7] Whoso would be a man, must be a nonconformist. He who would gather immortal palms must not be hindered by the name of goodness, but must explore if it be goodness. Nothing is at last sacred but the integrity of our own mind. Absolve you to yourself, and you shall have the suffrage of the world. I remember an answer which when quite young I was prompted to make to a valued adviser who was wont to importune me with the dear old doctrines of the church. On my saying, What have I to do with the sacredness of traditions, if I live wholly from within? my friend suggested,

—"But these impulses may be from below, not from above." I replied, "They do not seem to me to be such but if I am the devil's child, I will live then from the devil." No law can be sacred to me but that of my nature. Good and bad are but names very readily transferable to that or this; the only right is what is after my constitution; the only wrong what is against it. A man is to carry himself in the presence of all opposition as if every thing were titular and ephemeral but he. I am ashamed to think how easily we capitulate to badges and names, to large societies and dead institutions. Every decent and well-spoken individual affects and sways me more than is right. I ought to go upright and vital, and speak the rude truth in all ways. If malice and vanity wear the coat of philanthropy, shall that pass? If an angry bigot assumes this bountiful cause of Abolition, and comes to me with his last news from Barbadoes, why should I not say to him, "Go love thy infant; love thy wood-chopper; be good-natured and modest; have that grace; and never varnish your hard, uncharitable ambition with this incredible tenderness for black folk a thousand miles off. Thy love afar is spite at home." Rough and graceless would be such greeting, but truth is handsomer than the affectation of love. Your goodness must have some edge to it,—else it is none. The doctrine of hatred must be preached, as the counteraction of the doctrine of love, when that pules and whines. I shun father and mother and wife and brother when my genius calls me. I would write on the lintels of the door-post, *Whim*. I hope it is somewhat better than whim at

last, but we cannot spend the day in explanation. Expect me not to show cause why I seek or why I exclude company. Then, again, do not tell me, as a good man did to-day, of my obligation to put all poor men in good situations. Are they *my* poor? I tell thee, thou foolish philanthropist, that I grudge the dollar, the dime, the cent I give to such men as do not belong to me and to whom I do not belong. There is a class of persons to whom by all spiritual affinity I am bought and sold; for them I will go to prison if need be; but your miscellaneous popular charities; the education at college of fools; the building of meeting-houses to the vain end to which many now stand; alms to sots, and the thousandfold Relief Societies;—though I confess with shame I sometimes succumb and give the dollar, it is a wicked dollar, which by-and-by I shall have the manhood to withhold.

[8] Virtues are, in the popular estimate, rather the exception than the rule. There is the man *and* his virtues. Men do what is called a good action, as some piece of courage or charity, much as they would pay a fine in expiation of daily non-appearance on parade. Their works are done as an apology or extenuation of their living in the world,—as invalids and the insane pay a high board. Their virtues are penances. I do not wish to expiate, but to live. My life is not an apology, but a life. It is for itself and not for a spectacle. I much prefer that it should be of a lower strain, so it be genuine and equal, than that it should be glittering and unsteady. I wish it to be sound and sweet, and not to need diet and bleeding. My life should be unique;

it should be an alms, a battle, a conquest, a medicine. I ask primary evidence that you are a man, and refuse this appeal from the man to his actions. I know that for myself it makes no difference whether I do or forbear those actions which are reckoned excellent. I cannot consent to pay for a privilege where I have intrinsic right. Few and mean as my gifts may be, I actually am, and do not need for my own assurance or the assurance of my fellows any secondary testimony.

[9] What I must do is all that concerns me, not what the people think. This rule, equally arduous in actual and in intellectual life, may serve for the whole distinction between greatness and meanness. It is the harder because you will always find those who think they know what is your duty better than you know it. It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.

[10] The objection to conforming to usages that have become dead to you is that it scatters your force. It loses your time and blurs the impression of your character. If you maintain a dead church, contribute to a dead Bible Society, vote with a great party either for the Government or against it, spread your table like base housekeepers,—under all these screens I have difficulty to detect the precise man you are. And of course so much force is withdrawn from your proper life. But do your thing, and I shall know you. Do your work, and you shall reinforce yourself. A man must consider what a blindman's-buff is this game of

conformity. If I know your sect I anticipate your argument. I hear a preacher announce for his text and topic the expediency of one of the institutions of his church. Do I not know beforehand that not possibly can he say a new and spontaneous word? Do I not know that with all this ostentation of examining the grounds of the institution he will do no such thing? Do I not know that he is pledged to himself not to look but at one side, the permitted side, not as a man, but as a parish minister? He is a retained attorney, and these airs of the bench are the emptiest affectation. Well, most men have bound their eyes with one or another handkerchief, and attached themselves to some one of these communities of opinion. This conformity makes them not false in a few particulars, authors of a few lies, but false in all particulars. Their every truth is not quite true. Their two is not the real two, their four not the real four: so that every word they say chagrins us and we know not where to begin to set them right. Meantime nature is not slow to equip us in the prison-uniform of the party to which we adhere. We come to wear one cut of face and figure, and acquire by degrees the gentlest asinine expression. There is a mortifying experience in particular, which does not fail to wreak itself also in the general history; I mean "the foolish face of praise," the forced smile which we put on in company where we do not feel at ease, in answer to conversation which does not interest us. The muscles, not spontaneously moved but moved by a low usurping wilfulness, grow tight about the outline of the face, and make the most disagreeable

sensation; a sensation of rebuke and warning which no brave young man will suffer twice.

[11] For non-conformity the world whips you with its displeasure. And therefore a man must know how to estimate a sour face. The bystanders look askance on him in the public street or in the friend's parlor. If this aversation had its origin in contempt and resistance like his own he might well go home with a sad countenance; but the sour faces of the multitude, like their sweet faces, have no deep cause—disguise no god, but are put on and off as the wind blows and a newspaper directs. Yet is the discontent of the multitude more formidable than that of the senate and the college. It is easy enough for a firm man who knows the world to brook the rage of the cultivated classes. Their rage is decorous and prudent, for they are timid, as being very vulnerable themselves. But when to their feminine rage the indignation of the people is added, when the ignorant and the poor are aroused, when the unintelligent brute force that lies at the bottom of society is made to growl and mow, it needs the habit of magnanimity and religion to treat it godlike as a trifle of no concernment.

[12] The other terror that scares us from self-trust is our consistency; a reverence for our past act or word because the eyes of others have no other data for computing our orbit than our past acts, and we are loath to disappoint them.

[13] But why should you keep your head over your shoulder? Why drag about this monstrous corpse of your memory, lest you contradict somewhat you

have stated in this or that public place? Suppose you should contradict yourself; what then? It seems to be a rule of wisdom never to rely on your memory alone, scarcely even in acts of pure memory, but to bring the past for judgment into the thousand-eyed present, and live ever in a new day. Trust your emotion. In your metaphysics you have denied personality to the Deity, yet when the devout motions of the soul come, yield to them heart and life, though they should clothe God with shape and color. Leave your theory, as Joseph his coat in the hand of the harlot, and flee.

[14] A foolish consistency is the hobgoblin of little minds, adored by little statesmen and philosophers and divines. With consistency a great soul has simply nothing to do. He may as well concern himself with his shadow on the wall. Out upon your guarded lips! Sew them up with packthread, do. Else if you would be a man speak what you think to-day in words as hard as cannon balls, and to-morrow speak what to-morrow thinks in hard words again, though it contradict every thing you said to-day. Ah, then, exclaim the aged ladies, you shall be sure to be misunderstood! Misunderstood! It is a right fool's word. Is it so bad then to be misunderstood? Pythagoras was misunderstood, and Socrates, and Jesus, and Luther, and Copernicus, and Galileo, and Newton, and every pure and wise spirit that ever took flesh. To be great is to be misunderstood.

[15] I suppose no man can violate his nature. All the sallies of his will are rounded in by the law of his being, as the inequalities of Andes and Himmaleh are

insignificant in the curve of the sphere. Nor does it matter how you gauge and try him. A character is like an acrostic or Alexandrian stanza;—read it forward, backward, or across, it still spells the same thing. In this pleasing contrite wood-life which God allows me, let me record day by day my honest thought without prospect or retrospect, and, I cannot doubt, it will be found symmetrical, though I mean it not and see it not. My book should smell of pines and resound with the hum of insects. The swallow over my window should interweave that thread or straw he carries in his bill into my web also. We pass for what we are. Character teaches above our wills. Men imagine that they communicate their virtue or vice only by overt actions, and do not see that virtue or vice emit a breath every moment.

[16] Fear never but you shall be consistent in whatever variety of actions, so they be each honest and natural in their hour. For of one will, the actions will be harmonious, however unlike they seem. These varieties are lost sight of when seen at a little distance, at a little height of thought. One tendency unites them all. The voyage of the best ship is a zigzag line of a hundred tacks. This is only microscopic criticism. See the line from a sufficient distance, and it straightens itself to the average tendency. Your genuine action will explain itself and will explain your other genuine actions. Your conformity explains nothing. Act singly, and what you have already done singly will justify you now. Greatness always appeals to the future. If I can be great enough

now to do right and scorn eyes, I must have done so much right before as to defend me now. Be it how ~~it~~ it will, do right now. Always scorn appearances ~~and~~ and you always may. The force of character is cumulative. All the foregone days of virtue work their health into this. What makes the majesty of the heroes of the senate and the field, which so fills the imagination? The consciousness of a train of great days and victories behind. There they all stand and shed an united light on the advancing actor. He is attended as by a visible escort of angels to every man's eye. That is it which throws thunder into Chatham's voice, and dignity into Washington's port, and America into Adams's eye. Honor is venerable to us because it is no ephemeris. It is always ancient virtue. We worship it to-day because it is not of to-day. We love it and pay it homage because it is not a trap for our love and homage, but is self-dependent, self-derived, and therefore of an old immaculate pedigree, even if shown in a young person.

[17] I hope in these days we have heard the last of conformity and consistency. Let the words be gazetted and ridiculous henceforward. Instead of the gong for dinner, let us hear a whistle from the Spartan fife. Let us bow and apologize never more. A great man is coming to eat at my house. I do not wish to please him: I wish that he should wish to please me. I will stand here for humanity, and though I would make it kind, I would make it true. Let us affront and reprimand the smooth mediocrity and squalid contentment of the times, and hurl in the face of custom

and trade and office, the fact which is the upshot of all history, that there is a great responsible Thinker and Actor moving wherever moves a man; that a true man belongs to no other time or place, but is the centre of things. Where he is, there is nature. He measures you and all men and all events. You are constrained to accept his standard. Ordinarily, every body in society reminds us of somewhat else, or of some other person. Character, reality, reminds you of nothing else; it takes place of the whole creation. The man must be so much that he must make all circumstances indifferent—put all means into the shade. This all great men are and do. Every true man is a cause, a country, and an age; requires infinite spaces and numbers and time fully to accomplish his thought;—and posterity seem to follow his steps as a procession. A man Cæsar is born, and for ages after we have a Roman Empire. Christ is born, and millions of minds so grow and cleave to his genius that he is confounded with virtue and the possible of man. An institution is the lengthened shadow of one man; as, the Reformation, of Luther; Quakerism, of Fox; Methodism, of Wesley; Abolition, of Clarkson. Scipio, Milton called “the height of Rome;” and all history resolves itself very easily into the biography of a few stout and earnest persons.

[18] Let a man then know his worth, and keep things under his feet. Let him not peep or steal, or skulk up and down with the air of a charity-boy, a bastard, or an interloper in the world which exists for him. But the man in the street, finding no worth in himself

which corresponds to the force which built a tower or sculptured a marble god, feels poor when he looks on these. To him a palace, a statue, or a costly book have an alien and forbidding air, much like a gay equipage, and seem to say like that, 'Who are you, sir?' Yet they all are his, suitors for his notice, petitioners to his faculties that they will come out and take possession. The picture waits for my verdict; it is not to command me, but I am to settle its claim to praise. That popular fable of the sot who was picked up dead drunk in the street, carried to the duke's house, washed and dressed and laid in the duke's bed, and, on his waking, treated with all obsequious ceremony like the duke, and assured that he had been insane—owes its popularity to the fact that it symbolizes so well the state of man, who is in the world a sort of sot, but now and then wakes up, exercises his reason and finds himself a true prince.

[19] Our reading is mendicant and sycophantic. In history our imagination makes fools of us, plays us false. Kingdom and lordship, power and estate, are a gaudier vocabulary than private John and Edward in a small house and common day's work: but the things of life are the same to both: the sum total of both is the same. Why all this deference to Alfred and Scanderbeg and Gustavus? Suppose they were virtuous; did they wear out virtue? As great a stake depends on your private act to-day as followed their public and renowned steps. When private men shall act with original views, the lustre will be transferred from the actions of kings to those of gentlemen.

[20] The world has indeed been instructed by its kings, who have so magnetized the eyes of nations. It has been taught by this colossal symbol the mutual reverence that is due from man to man. The joyful loyalty with which men have everywhere suffered the king, the noble, or the great proprietor to walk among them by a law of his own, make his own scale of men and things and reverse theirs, pay for benefits not with money but with honor, and represent the Law in his person, was the hieroglyphic by which they obscurely signified their consciousness of their own right and comeliness, the right of every man.

[21] The magnetism which all original action exerts is explained when we inquire the reason of self-trust. Who is the Trustee? What is the aboriginal Self, on which a universal reliance may be grounded? What is the nature and power of that science-baffling star, without parallax, without calculable elements, which shoots a ray of beauty even into trivial and impure actions, if the least mark of independence appear? The inquiry leads us to that source, at once the essence of genius, the essence of virtue, and the essence of life, which we call Spontaneity or Instinct. We denote this primary wisdom as Intuition, whilst all later teachings are tuitions. In that deep force, the last fact behind which analysis cannot go, all things find their common origin. For the sense of being which in calm hours rises, we know not how, in the soul, is not diverse from things, from space, from light, from time, from man, but one with them and proceedeth obviously from the same source whence their life and being also

proceedeth. We first share the life by which things exist and afterwards see them as appearances in nature and forget that we have shared their cause. Here is the fountain of action and the fountain of thought. Here are the lungs of that inspiration which giveth man wisdom, of that inspiration of man which cannot be denied without impiety and atheism. We lie in the lap of immense intelligence, which makes us organs of its activity and receivers of its truth. When we discern justice, when we discern truth, we do nothing of ourselves, but allow a passage to its beams. If we ask whence this comes, if we seek to pry into the soul that causes—all metaphysics, all philosophy is at fault. Its presence or its absence is all we can affirm. Every man discerns between the voluntary acts of his mind and his involuntary perceptions. And to his involuntary perceptions he knows a perfect respect is due. He may err in the expression of them, but he knows that these things are so, like day and night, not to be disputed. All my wilful actions and acquisitions are but roving;—the most trivial reverie, the faintest native emotion, are domestic and divine. Thoughtless people contradict as readily the statement of perceptions as of opinions, or rather much more readily; for they do not distinguish between perception and notion. They fancy that I choose to see this or that thing. But perception is not whimsical, but fatal. If I see a trait, my children will see it after me, and in course of time all mankind,—although it may chance that no one has seen it before me. For my perception of it is as much a fact as the sun.

[22] The relations of the soul to the divine spirit are so pure that it is profane to seek to interpose helps. It must be that when God speaketh he should communicate, not one thing, but all things; should fill the world with his voice; should scatter forth light, nature, time, souls, from the centre of the present thought; and new date and new create the whole. Whenever a mind is simple and receives a divine wisdom, then old things pass away,—means, teachers, texts, temples fall; it lives now, and absorbs past and future into the present hour. All things are made sacred by relation to it,—one thing as much as another. All things are dissolved to their centre by their cause, and in the universal miracle petty and particular miracles disappear. This is and must be. If therefore a man claims to know and speak of God and carries you backward to the phraseology of some old mouldered nation in another country, in another world, believe him not. Is the acorn better than the oak which is its fulness and completion? Is the parent better than the child into whom he has cast his ripened being? Whence then this worship of the past? The centuries are conspirators against the sanity and majesty of the soul. Time and space are but physiological colors which the eye maketh, but the soul is light; where it is, is day; where it was, is night; and history is an impertinence and an injury if it be any thing more than a cheerful apologue or parable of my being and becoming.

[23] Man is timid and apologetic; he is no longer upright; he dares not say 'I think,' 'I am,' but quotes some saint or sage. He is ashamed before the blade

of grass or the blowing rose. These roses under my window make no reference to former roses or to better ones; they are for what they are; they exist with God to-day. There is no time to them. There is simply the rose; it is perfect in every moment of its existence. Before a leaf-bud has burst, its whole life acts; in the full-blown flower there is no more; in the leafless root there is no less. Its nature is satisfied and it satisfies nature in all moments alike. There is no time to it. But man postpones or remembers; he does not live in the present, but with reverted eye laments the past, or, heedless of the riches that surround him, stands on tiptoe to foresee the future. He cannot be happy and strong until he too lives with nature in the present, above time.

[24] This should be plain enough. Yet see what strong intellects dare not yet hear God himself unless he speak the phraseology of I know not what David, or Jeremiah, or Paul. We shall not always set so great a price on a few texts, on a few lives. We are like children who repeat by rote the sentences of grandames and tutors, and, as they grow older, of the men of talents and character they chance to see,—painfully recollecting the exact words they spoke; afterwards, when they come into the point of view which those had who uttered these sayings, they understand them and are willing to let the words go; for at any time they can use words as good when occasion comes. So was it with us, so will it be, if we proceed. If we live truly, we shall see truly. It is as easy for the strong man to be strong, as it is for the weak to be weak. When we

have new perception, we shall gladly disburthen the memory of its hoarded treasures as old rubbish. When a man lives with God, his voice shall be as sweet as the murmur of the brook and the rustle of the corn.

[25] And now at last the highest truth on this subject remains unsaid; probably cannot be said; for all that we say is the far off remembering of the intuition. That thought, by what I can now nearest approach to say it, is this. When good is near you, when you have life in yourself,—it is not by any known or appointed way; you shall not discern the foot-prints of any other; you shall not see the face of man; you shall not hear any name;—the way, the thought, the good, shall be wholly strange and new. It shall exclude all other being. You take the way from man, not to man. All persons that ever existed are its fugitive ministers. There shall be no fear in it. Fear and hope are alike beneath it. It asks nothing. There is somewhat low even in hope. We are then in vision. There is nothing that can be called gratitude, nor properly joy. The soul is raised over passion. It seeth identity and eternal causation. It is a perceiving that Truth and Right are. Hence it becomes a Tranquillity out of the knowing that all things go well. Vast spaces of nature; the Atlantic Ocean, the South Sea; vast intervals of time, years, centuries, are of no account. This which I think and feel underlay that former state of life and circumstances, as it does underlie my present and will always all circumstances, and what is called life and what is called death.

[26] Life only avails, not the having lived. Power

ceases in the instant of repose; it resides in the moment of transition from a past to a new state, in the shooting of the gulf, in the darting to an aim. This one fact the world hates, that the soul *becomes*; for that forever degrades the past; turns all riches to poverty, all reputation to a shame; confounds the saint with the rogue shoves Jesus and Judas equally aside. Why then do we prate of self-reliance? Inasmuch as the soul is present there will be power not confident but agent. To talk of reliance is a poor external way of speaking. Speak rather of that which relies because it works and is. Who has more soul than I masters me, though he should not raise his finger. Round him I must revolve by the gravitation of spirits. Who has less I rule with like facility. We fancy it rhetoric when we speak of eminent virtue. We do not yet see that virtue is Height, and that a man or a company of men, plastic and permeable to principles, by the law of nature must overpower and ride all cities, nations, kings, rich men, poets, who are not.

[27] This is the ultimate fact which we so quickly reach on this, as on every topic, the resolution of all into the ever-blessed ONE. Virtue is the governor, the creator, the reality. All things real are so by so much virtue as they contain. Hardship, husbandry, hunting, whaling, war, eloquence, personal weight, are somewhat, and engage my respect as examples of the soul's presence and impure action. I see the same law working in nature for conservation and growth. The poise of a planet, the bended tree recovering itself from the strong wind, the vital resources of every animal

and vegetable, are also demonstrations of the self-sufficing and therefore self-relying soul. All history, from its highest to its trivial passages is the various record of this power.

[28] Thus all concentrates; let us not rove; let us sit at home with the cause. Let us stun and astonish the intruding rabble of men and books and institutions by a simple declaration of the divine fact. Bid them take the shoes from off their feet, for God is here within. Let our simplicity judge them, and our docility to our own law demonstrate the poverty of nature and fortune beside our native riches.

[29] But now we are a mob. Man does not stand in awe of man, nor is the soul admonished to stay at home, to put itself in communication with the internal ocean, but it goes abroad to beg a cup of water of the urns of men. We must go alone. Isolation must precede true society. I like the silent church before the service begins, better than any preaching. How far off, how cool, how chaste the persons look, begirt each one with a precinct or sanctuary. So let us always sit. Why should we assume the faults of our friend, or wife, or father, or child, because they sit around our hearth, or are said to have the same blood? All men have my blood and I have all men's. Not for that will I adopt their petulance or folly, even to the extent of being ashamed of it. But your isolation must not be mechanical. but spiritual, that is, must be elevation. At times the whole world seems to be in conspiracy to importune you with emphatic trifles. Friend, client, child, sickness, fear, want, charity, all knock at once

at thy closet door and say, 'Come out unto us.'—Do not spill thy soul; do not all descend; keep thy state; stay at home in thine own heaven; come not for a moment into their facts, into their hubbub of conflicting appearances, but let in the light of thy law on their confusion. The power men possess to annoy me I give them by a weak curiosity. No man can come near me but through my act. "What we love that we have, but by desire we bereave ourselves of the love."

[30] If we cannot at once rise to the sanctities of obedience and faith, let us at least resist our temptations, let us enter into the state of war and wake Thor and Woden, courage and constancy, in our Saxon breasts. This is to be done in our smooth times by speaking the truth. Check this lying hospitality and lying affection. Live no longer to the expectation of these deceived and deceiving people with whom we converse. Say to them, O father, O mother, O wife, O brother, O friend, I have lived with you after appearances hitherto. Henceforward I am the truth's. Be it known unto you that henceforward I obey no law less than the eternal law. I will have no covenants but proximities. I shall endeavor to nourish my parents, to support my family, to be the chaste husband of one wife,—but these relations I must fill after a new and unprecedented way. I appeal from your customs. I must be myself. I cannot break myself any longer for you, or you. If you can love me for what I am, we shall be happier. If you cannot, I will still seek to deserve that you should. I must be myself. I will not hide my tastes or aversions. I will so trust that what is deep is holy, that I

will do strongly before the sun and moon whatever inly rejoices me and the heart appoints. If you are noble, I will love you; if you are not, I will not hurt you and myself by hypocritical attentions. If you are true, but not in the same truth with me, cleave to your companions; I will seek my own. I do this not selfishly but humbly and truly. It is alike your interest, and mine, and all men's, however long we have dwelt in lies, to live in truth. Does this sound harsh to-day? You will soon love what is dictated by your nature as well as mine, and if we follow the truth it will bring us out safe at last.—But so may you give these friends pain. Yes, but I cannot sell my liberty and my power, to save their sensibility. Besides, all persons have their moments of reason, when they look out into the region of absolute truth; then will they justify me and do the same thing.

[31] The populace think that your rejection of popular standards is a rejection of all standard, and mere antinomianism; and the bold sensualist will use the name of philosophy to gild his crimes. But the law of consciousness abides. There are two confessionals, in one or the other of which we must be shriven. You may fulfil your round of duties by clearing yourself in the *direct*, or in the *reflex* way. Consider whether you have satisfied your relations to father, mother, cousin, neighbor, town, cat and dog; whether any of these can upbraid you. But I may also neglect this reflex standard and absolve me to myself. I have my own stern claims and perfect circle. It denies the name of duty to many offices that are called duties. But if I can dis-

charge its debts it enables me to dispense with the popular code. If any one imagines that this law is lax, let him keep its commandment one day.

[32] And truly it demands something godlike in him who has cast off the common motives of humanity and has ventured to trust himself for a task-master. High be his heart, faithful his will, clear his sight, that he may in good earnest be doctrine, society, law, to himself, that a simple purpose may be to him as strong as iron necessity is to others.

[33] If any man consider the present aspects of what is called by distinction *society*, he will see the need of these ethics. The sinew and heart of man seem to be drawn out, and we are become timorous desponding whimperers. We are afraid of truth, afraid of fortune, afraid of death, and afraid of each other. Our age yields no great and perfect persons. We want men and women who shall renovate life and our social state, but we see that most natures are insolvent; cannot satisfy their own wants, have an ambition out of all proportion to their practical force, and so do lean and beg day and night continually. Our housekeeping is mendicant, our arts, our occupations, our marriages, our religion we have not chosen, but society has chosen for us. We are parlor soldiers. The rugged battle of fate, where strength is born, we shun.

[34] If our young men miscarry in their first enterprises they lose all heart. If the young merchant fails, men say he is *ruined*. If the finest genius studies at one of our colleges, and is not installed in an office within one year afterwards, in the cities or suburbs of

Boston or New York, it seems to his friends and to himself that he is right in being disheartened and in complaining the rest of his life. A sturdy lad from New Hampshire or Vermont, who in turn tries all the professions, who *teams it, farms it, peddles*, keeps a school, preaches, edits a newspaper, goes to Congress, buys a township, and so forth, in successive years, and always like a cat falls on his feet, is worth a hundred of these city dolls. He walks abreast with his days and feels no shame in not 'studying a profession,' for he does not postpone his life, but lives already. He has not one chance, but a hundred chances. Let a stoic arise who shall reveal the resources of man and tell men they are not leaning willows, but can and must detach themselves; that with the exercise of self-trust, new powers shall appear; that a man is the word made flesh, born to shed healing to the nations, that he should be ashamed of our compassion, and that the moment he acts from himself, tossing the laws, the books, idolatries and customs out of the window,—we pity him no more but thank and revere him;—and that teacher shall restore the life of man to splendor and make his name dear to all History.

[35] It is easy to see that a greater self-reliance—a new respect for the divinity in man—must work a revolution in all the offices and relations of men; in their religion; in their education; in their pursuits; their modes of living; their association; in their property; in their speculative views.

[36] 1. In what prayers do men allow themselves! That which they call a holy office is not so much as brave and manly. Prayer looks abroad and asks for

some foreign addition to come through some foreign virtue, and loses itself in endless mazes of natural and supernatural, and mediatorial and miraculous. Prayer that craves a particular commodity—anything less than all good, is vicious. Prayer is the contemplation of the facts of life from the highest point of view. It is the soliloquy of a beholding and jubilant soul. It is the spirit of God pronouncing his works good. But prayer as a means to effect a private end is theft and meanness. It supposes dualism and not unity in nature and consciousness. As soon as the man is at one with God, he will not beg. He will then see prayer in all action. The prayer of the farmer kneeling in his field to weed it, the prayer of the rower kneeling with the stroke of his oar, are true prayers heard throughout nature, though for cheap ends. Caratach, in Fletcher's *Bonduca*, when admonished to inquire the mind of the god *Audate*, replies,

His hidden meaning lies in our endeavors;
Our valors are our best gods.

[37] Another sort of false prayers are our regrets. Discontent is the want of self-reliance: it is infirmity of will. Regret calamities if you can thereby help the sufferer; if not, attend your own work and already the evil begins to be repaired. Our sympathy is just as base. We come to them who weep foolishly and sit down and cry for company, instead of imparting to them truth and health in rough electric shocks, putting them once more in communication with the soul. The secret of fortune is joy in our hands. Welcome evermore to gods and men is the self-helping man. For him all doors are

flung wide. Him all tongues greet, all honors crown, all eyes follow with desire. Our love goes out to him and embraces him because he did not need it. We solicitously and apologetically caress and celebrate him because he held on his way and scorned our disapprobation. The gods love him because men hated him. "To the persevering mortal," said Zoroaster, "the blessed Immortals are swift."

[38] As men's prayers are a disease of the will, so are their creeds a disease of the intellect. They say with those foolish Israelites, 'Let not God speak to us, lest we die. Speak thou, speak any man with us, and we will obey.' Everywhere I am bereaved of meeting God in my brother, because he has shut his own temple doors and recites fables merely of his brother's, or his brother's brother's God. Every new mind is a new classification. If it prove a mind of uncommon activity and power, a Locke, a Lavoisier, a Hutton, a Bentham, a Spurzheim, it imposes its classification on other men, and lo! a new system. In proportion always to the depth of the thought, and so to the number of the objects it touches and brings within reach of the pupil, is his complacency. But chiefly is this apparent in creeds and churches, which are also classifications of some powerful mind acting on the great elemental thought of Duty and man's relation to the Highest. Such is Calvinism, Quakerism, Swedenborgianism. The pupil takes the same delight in subordinating every thing to the new terminology that a girl does who has just learned botany in seeing a new earth and new seasons thereby.

It will happen for a time that the pupil will feel a real debt to the teacher—will find his intellectual power has grown by the study of his writings. This will continue until he has exhausted his master's mind. But in all unbalanced minds the classification is idolized, passes for the end and not for a speedily exhaustible means, so that the walls of the system blend to their eye in the remote horizon with the walls of the universe; the luminaries of heaven seem to them hung on the arch their master built. They cannot imagine how you aliens have any right to see—how you can see; 'It must be somehow that you stole the light from us.' They do not yet perceive that light, unsystematic, indomitable, will break into any cabin, even into theirs. Let them chirp awhile and call it their own. If they are honest and do well, presently their neat new pin-fold will be too strait and low, will crack, will lean, will rot and vanish, and the immortal light, all young and joyful, million-orbed, million-colored, will beam over the universe as on the first morning.

[39] 2. It is for want of self-culture that the idol of Travelling, the idol of Italy, of England, of Egypt, remains for all educated Americans. They who made England, Italy, or Greece venerable in the imagination, did so not by rambling round creation as a moth round a lamp, but by sticking fast where they were, like an axis of the earth. In manly hours we feel that duty is our place and that the merry men of circumstance should follow as they may. The soul is no traveller: the wise man stays at home with the soul, and when his necessities, his duties, on any occasion call him from his

house, or into foreign lands, he is at home still and is not gadding abroad from himself, and shall make men sensible by the expression of his countenance that he goes, the missionary of wisdom and virtue, and visits cities and men like a sovereign and not like an interloper or a valet.

[40] I have no churlish objection to the circumnavigation of the globe for the purposes of art, of study, and benevolence, so that the man is first domesticated, or does not go abroad with the hope of finding somewhat greater than he knows. He who travels to be amused or to get somewhat which he does not carry, travels away from himself, and grows old even in youth among old things. In Thebes, in Palmyra, his will and mind have become old and dilapidated as they. He carries ruins to ruins.

[41] Travelling is a fool's paradise. We owe to our first journeys the discovery that place is nothing. At home I dream that at Naples, at Rome, I can be intoxicated with beauty and lose my sadness. I pack my trunk, embrace my friends, embark on the sea and at last wake up in Naples, and there beside me is the stern Fact, the sad self, unrelenting, identical, that I fled from. I seek the Vatican and the palaces. I affect to be intoxicated with sights and suggestions, but I am not intoxicated. My giant goes with me wherever I go.

[42] 3. But the rage of travelling is itself only a symptom of a deeper unsoundness affecting the whole intellectual action. The intellect is vagabond, and the universal system of education fosters restlessness. Our minds travel when our bodies are forced to stay at home.

We imitate; and what is imitation but the travelling of the mind? Our houses are built with foreign taste; our shelves are garnished with foreign ornaments; our opinions, our tastes, our whole minds, lean, and follow the Past and the Distant, as the eyes of a maid follow her mistress. The soul created the arts wherever they have flourished. It was in his own mind that the artist sought his model. It was an application of his own thought to the thing to be done and the conditions to be observed. And why need we copy the Doric or the Gothic model? Beauty, convenience, grandeur of thought and quaint expression are as near to us as to any, and if the American artist will study with hope and love the precise thing to be done by him, considering the climate, the soil, the length of the day, the wants of the people, the habit and form of the government, he will create a house in which all these will find themselves fitted, and taste and sentiment will be satisfied also.

[43] Insist on yourself; never imitate. Your own gift you can present every moment with the cumulative force of a whole life's cultivation; but of the adopted talent of another you have only an extemporaneous half possession. That which each can do best, none but his Maker can teach him. No man yet knows what it is, nor can, till that person has exhibited it. Where is the master who could have taught Shakspeare? Where is the master who could have instructed Franklin, or Washington, or Bacon, or Newton? Every great man is an unique. The Scipionism of Scipio is precisely that part he could not borrow. If anybody will tell me whom the great man imitates in the original

crisis when he performs a great act, I will tell him who else than himself can teach him. Shakspeare will never be made by the study of Shakspeare. Do that which is assigned thee and thou canst not hope too much or dare too much. There is at this moment, there is for me an utterance bare and grand as that of the colossal chisel of Phidias, or trowel of the Egyptians, or the pen of Moses or Dante, but different from all these. Not possibly will the soul, all rich, all eloquent, with thousand-cloven tongue, deign to repeat itself; but if I can hear what these patriarchs say, surely I can reply to them in the same pitch of voice; for the ear and the tongue are two organs of one nature. Dwell up there in the simple and noble regions of thy life, obey thy heart and thou shalt reproduce the Foreworld again.

[44] 4. As our Religion, our Education, our Art look abroad, so does our spirit of society. All men plume themselves on the improvement of society, and no man improves.

[45] Society never advances. It recedes as fast on one side as it gains on the other. Its progress is only apparent like the workers of a treadmill. It undergoes continual changes; it is barbarous, it is civilized, it is christianized, it is rich, it is scientific; but this change is not amelioration. For every thing that is given something is taken. Society acquires new arts and loses old instincts. What a contrast between the well-clad, reading, writing, thinking American, with a watch, a pencil and a bill of exchange in his pocket, and the naked New Zealander, whose property is a club, a spear, a mat and an undivided twentieth of a shed

to sleep under. But compare the health of the two men and you shall see that his aboriginal strength, the white man has lost. If the traveller tell us truly, strike the savage with a broad axe and in a day or two the flesh shall unite and heal as if you struck the blow into soft pitch, and the same blow shall send the white to his grave.

[46] The civilized man has built a coach, but has lost the use of his feet. He is supported on crutches, but lacks so much support of muscle. He has got a fine Geneva watch, but he has lost the skill to tell the hour by the sun. A Greenwich nautical almanac he has, and so being sure of the information when he wants it, the man in the street does not know a star in the sky. The solstice he does not observe; the equinox he knows as little; and the whole bright calendar of the year is without a dial in his mind. His note-books impair his memory: his libraries overload his wit; the insurance-office increases the number of accidents; and it may be a question whether machinery does not encumber; whether we have not lost by refinement some energy, by a christianity entrenched in establishments and forms some vigor of wild virtue. For every stoic was a stoic; but in Christendom where is the Christian?

[47] There is no more deviation in the moral standard than in the standard of height or bulk. No greater men are now than ever were. A singular equality may be observed between the great men of the first and of the last ages; nor can all the science, art, religion, and philosophy of the nineteenth century avail to educate greater men than Plutarch's heroes, three or four and twenty centuries ago. Not in time is the race

progressive. Phocion, Socrates, Anaxagoras, Diogenes, are great men, but they leave no class. He who is really of their class will not be called by their name, but be wholly his own man, and in his turn the founder of a sect. The arts and inventions of each period are only its costume and do not invigorate men. The harm of the improved machinery may compensate its good. Hudson and Behring accomplished so much in their fishing-boats as to astonish Parry and Franklin, whose equipment exhausted the resources of science and art. Galileo, with an opera-glass, discovered a more splendid series of facts than any one since. Columbus found the New World in an undecked boat. It is curious to see the periodical disuse and perishing of means and machinery which were introduced with loud laudation a few years or centuries before. The great genius returns to essential man. We reckoned the improvements of the art of war among the triumphs of science, and yet Napoleon conquered Europe by the Bivouac, which consisted of falling back on naked valor and disencumbering it of all aids. The Emperor held it impossible to make a perfect army, says Las Cases, "without abolishing our arms, magazines, commissaries and carriages, until, in imitation of the Roman custom, the soldier should receive his supply of corn, grind it in his hand-mill and bake his bread himself."

[48] Society is a wave. The wave moves onward, but the water of which it is composed does not. The same particle does not rise from the valley to the ridge. Its unity is only phenomenal. The persons who make up a nation to-day, die, and their experience with them.

[49] And so the reliance on Property, including the reliance on governments which protect it, is the want of self-reliance. Men have looked away from themselves and at things so long that they have come to esteem what they call the soul's progress, namely, the religious, learned and civil institutions, as guards of property, and they deprecate assaults on these, because they feel them to be assaults on property. They measure their esteem of each other by what each has, and not by what each is. But a cultivated man becomes ashamed of his property, ashamed of what he has, out of new respect for his being. Especially he hates what he has if he see that it is accidental, came to him by inheritance, or gift, or crime; then he feels that it is not having; it does not belong to him, has no root in him, and merely lies there because no revolution or no robber takes it away. But that which a man is, does always by necessity acquire, and what the man acquires, is permanent and living property, which does not wait the beck of rulers, or mobs, or revolutions, or fire, or storm, or bankruptcies, but perpetually renews itself wherever the man is put. "Thy lot or portion of life," said the Caliph Ali, "is seeking after thee; therefore be at rest from seeking after it." Our dependence on these foreign goods leads us to our slavish respect for numbers. The political parties meet in numerous conventions; the greater the concourse and with each new uproar of announcement, The delegation from Essex! The Democrats from New Hampshire! The Whigs of Maine! the young patriot feels himself stronger than before by a new thousand of eyes and arms. In like

manner the reformers summon conventions and vote and resolve in multitude. But not so O friends! will the God deign to enter and inhabit you, but by a method precisely the reverse. It is only as a man puts off from himself all external support and stands alone that I see him to be strong and to prevail. He is weaker by every recruit to his banner. Is not a man better than a town? Ask nothing of men, and, in the endless mutation, thou only firm column must presently appear the upholder of all that surrounds thee. He who knows that power is in the soul, that he is weak only because he has looked for good out of him and elsewhere, and, so perceiving, throws himself unhesitatingly on his thought, instantly rights himself, stands in the erect position, commands his limbs, works miracles; just as a man who stands on his feet is stronger than a man who stands on his head.

[50] So use all that is called Fortune. Most men gamble with her, and gain all, and lose all, as her wheel rolls. But do thou leave as unlawful these winnings, and deal with Cause and Effect, the chancellors of God. In the Will work and acquire, and thou hast chained the wheel of Chance, and shalt always drag her after thee. A political victory, a rise of rents, the recovery of your sick or the return of your absent friend, or some other quite external event raises your spirits, and you think good days are preparing for you. Do not believe it. It can never be so. Nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of principles.

QUESTIONS

(Numbers refer to pages and paragraphs.)

58:1. What is Emerson's definition of genius? Does a genius make what is true for him, true for all men? Give examples in art or in history.

59:2. In what sense is imitation suicide? Is there a period of our lives when imitation is necessary?

60:3. In the first sentence, why does Emerson call it an "iron" string? What is the iron string?

62:6. "Society is in conspiracy against the manhood of its members." What does Emerson mean by "society"? How is it in conspiracy against its members? What liberty is surrendered? Is there any gain?

63:7. "The only right is what is after my constitution." What is meant by constitution here? Do we surrender to badges and names? Should we support a man for President just because he is the candidate of our party? What would Emerson say? How may vanity wear the cloak of philanthropy?

64:8. What does Emerson mean by saying his life is for itself, and not for a spectacle?

65:9. In the last sentence why does Emerson insert the phrase "with perfect sweetness"? Compare if you can Emerson and Carlyle in their relations to their fellow-men.

66:10. What is meant by the statement that most men have bound themselves by one or another handkerchief? Does Emerson mean that one should belong to no society or party? Did he himself follow this rule?

67:11. Compare what Emerson says about the opinions of the multitude with his statements about the mob in Compensation, par. 41. Did he himself have the courage to defy the multitude? See Introduction.

67:12. What are the two things which keep us from being self-reliant?

68:14. What is Emerson's opinion of consistency? Compare it with the saying; "Consistency, thou art a jewel." Which do you believe? "To be great is to be misunderstood." Why should this be true?

68:15. "Character teaches above our wills." Explain.

69:16. Explain the parallel between character and the voyage of a ship. "Greatness always appeals to the future." Give instances.

70:17. Select quotable sentences in this paragraph.

72:19. In what respect are the things of life the same to the king as to the common man?

76:23. "Man postpones or remembers." Postpones what?

76:24-25. Compare with this what is said on Transcendentalism, in the Introduction.

80:30. What is meant by "lying hospitality" and "lying affection"? In this paragraph what does Emerson advise us to do? Is his advice wise?

82:32. What are the "direct" and "reflex" ways of fulfilling one's duties?

83:34. What would the country boy gain by these experiences? What phrases in this paragraph are quoted from the Bible?

84:36. What is Emerson's definition of prayer?

84:37. Does Emerson mean we should never regret and never sympathize? Explain his point of view.

85:38. Where does the style of this paragraph become almost poetic?

87:41. State in your own words the thought of this paragraph. Do you agree with it? Compare the account in the Introduction of Emerson's first voyage to Europe.

88:42. "Our houses are built with foreign taste, our shelves are garnished with foreign ornaments." Is this more or less true to-day than when Emerson wrote?

88:43. Does Emerson mean that models are of no service, that we can learn nothing from what others have done? Select the best sentences in this paragraph for quotation.

89:45. "Society never advances." Do you believe this? Does Emerson prove it to your satisfaction in this and the following paragraph?

90:46. In what sense has the civilized man lost the use of his feet? Note that in order to impress his thought Emerson sometimes makes statements that require to be qualified and explained. "Note books impair memory." How? How do insurance companies increase accidents? What general law, discussed in another essay, do these facts illustrate?

91:47. "The arts and inventions of each period are only its costume and do not invigorate men." Explain this. Is this the usual view?

91:48. Is it true that when persons die their experience dies with them?

93:50. What part of this paragraph shows Emerson's high ideals?

Has this essay an introduction? Is it necessary?

In which paragraphs of the group 11-15 does Emerson seem to be most in earnest?

Do Emerson's essays possess individuality? Do you think you could recognize a page of his writing if some one read it to you, without telling you the author? Is it his style or his thought that makes his writing different from others?

Which of these words apply to his style: smooth, musical, dignified, figurative, clear, difficult, obscure?

Which of these words apply to his thought: commonplace stimulating, dull, original, eccentric, logical, rambling?

Does he quote frequently from other writers? From whom?

MANNERS.

How near to good is what is fair!
Which we no sooner see,
But with the lines and outward air
Our senses taken be.

Again yourselves compose,
And now put all the aptness on
Of Figure, that Proportion
Or Color can disclose;
That if those silent arts were lost,
Design and Picture, they might boast
From you a newer ground,
Instructed by the heightening sense
Of dignity and reverence
In their true motions found.

BEN JONSON.

[1] HALF the world, it is said, knows not how the other half live. Our Exploring Expedition saw the Feejee islanders getting their dinner off human bones; and they are said to eat their own wives and children. The husbandry of the modern inhabitants of Gournou (west of old Thebes) is philosophical to a fault. To set up their housekeeping, nothing is requisite but two or three earthen pots, a stone to grind meal, and a mat which is the bed. The house, namely, a tomb, is ready without rent or taxes. No rain can pass through the roof, and there is no door, for there is no want of one, as there is nothing to lose. If the house do not please them, they walk out and enter another,

as there are several hundreds at their command. "It is somewhat singular," adds Belzoni, to whom we owe this account, "to talk of happiness among people who live in sepulchres, among the corpses and rags of an ancient nation which they know nothing of." In the deserts of Borgoo, the rock-Tibboos still dwell in caves, like cliff-swallows, and the language of these negroes is compared by their neighbors to the shrieking of bats, and to the whistling of birds. Again, the Bornoos have no proper names; individuals are called after their height, thickness, or other accidental quality, and have nick-names merely. But the salt, the dates, the ivory, and the gold, for which these horrible regions are visited, find their way into countries, where the purchaser and consumer can hardly be ranked in one race with these cannibals and man-stealers; countries where man serves himself with metals, wood, stone, glass, gum, cotton, silk, and wool; honors himself with architecture; writes laws, and contrives to execute his will through the hands of many nations; and, especially, establishes a select society, running through all the countries of intelligent men, a self-constituted aristocracy, or fraternity of the best, which, without written law or exact usage of any kind, perpetuates itself, colonizes every new-planted island, and adopts and makes its own whatever personal beauty or extraordinary native endowment anywhere appears.

[2] What fact more conspicuous in modern history, than the creation of the gentleman? Chivalry is that, and loyalty is that, and, in English literature, half the drama, and all the novels, from Sir Philip Sidney to

Sir Walter Scott, paint this figure. The word *gentleman*, which, like the word Christian, must hereafter characterize the present and the few preceding centuries, by the importance attached to it, is a homage to personal and incommunicable properties. Frivolous and fantastic additions have got associated with the name, but the steady interest of mankind in it must be attributed to the valuable properties which it designates. An element which unites all the most forcible persons of every country; makes them intelligible and agreeable to each other, and is somewhat so precise, that it is at once felt if an individual lack the masonic sign, cannot be any casual product, but must be an average result of the character and faculties universally found in men. It seems a certain permanent average; as the atmosphere is a permanent composition, whilst so many gases are combined only to be decomposed. *Comme il faut*, is the Frenchman's description of good society, *as we must be*. It is a spontaneous fruit of talents and feelings of precisely that class who have most vigor, who take the lead in the world of this hour, and, though far from pure, far from constituting the gladdest and highest tone of human feeling, is as good as the whole society permits it to be. It is made of the spirit, more than of the talent of men, and is a compound result, into which every great force enters as an ingredient, namely, virtue, wit, beauty, wealth, and power.

[3] There is something equivocal in all the words in use to express the excellence of manners and social cultivation, because the quantities are fluctuating, and the last effect is assumed by the senses as the cause.

The word *gentleman* has not any correlative abstract to express the quality. *Gentility* is mean, and *gentillesse* is obsolete. But we must keep alive in the vernacular, the distinction between *fashion*, a word of narrow and often sinister meaning, and the heroic character which the gentleman imports. The usual words, however, must be respected: they will be found to contain the root of the matter. The point of distinction in all this class of names, as courtesy, chivalry, fashion, and the like, is, that the flower and fruit, not the grain of the tree, are contemplated. It is beauty which is the aim this time, and not worth. The result is now in question, although our words intimate well enough the popular feeling, that the appearance supposes a substance. The gentleman is a man of truth, lord of his own actions, and expressing that lordship in his behavior, not in any manner dependent and servile either on persons, or opinions, or possessions. Beyond this fact of truth and real force, the word denotes good-nature or benevolence; manhood first, and then gentleness. The popular notion certainly adds a condition of ease and fortune; but that is a natural result of personal force and love, that they should possess and dispense the goods of the world. In times of violence, every eminent person must fall in with many opportunities to approve his stoutness and worth; therefore every man's name that emerged at all from the mass in the feudal ages, rattles in our ear like a flourish of trumpets. But personal force never goes out of fashion. That is still paramount to-day, and, in the moving crowd of good society, the men of valor and reality

are known, and rise to their natural place. The competition is transferred from war to politics and trade, but the personal force appears readily enough in these new arenas.

[4] Power first, or no leading class. In politics and in trade, bruisers and pirates are of better promise than talkers and clerks. God knows that all sorts of gentlemen knock at the door; but whenever used in strictness, and with any emphasis, the name will be found to point at original energy. It describes a man standing in his own right, and working after untaught methods. In a good lord, there must first be a good animal, at least to the extent of yielding the incomparable advantage of animal spirits. The ruling class must have more, but they must have these, giving in every company the sense of power, which makes things easy to be done which daunt the wise. The society of the energetic class, in their friendly and festive meetings, is full of courage, and attempts, which intimidate the pale scholar. The courage which girls exhibit is like a battle of Lundy's Lane, or a sea fight. The intellect relies on memory to make some supplies to face these extemporaneous squadrons. But memory is a base mendicant with basket and badge, in the presence of these sudden masters. The rulers of society must be up to the work of the world, and equal to their versatile office: men of the right Cæsarian pattern, who have great range of affinity. I am far from believing the timid maxim of Lord Falkland, ("that for ceremony there must go two to it; since a bold fellow will go through the cunningest forms,") and am of opinion

that the gentleman is the bold fellow whose forms are not to be broken through; and only that plenteous nature is rightful master, which is the complement of whatever person it converses with. My gentleman gives the law where he is; he will outpray saints in chapel, outgeneral veterans in the field, and outshine all courtesy in the hall. He is good company for pirates, and good with academicians; so that it is useless to fortify yourself against him; he has the private entrance to all minds, and I could as easily exclude myself, as him. The famous gentlemen of Asia and Europe have been of this strong type; Saladin, Sapor, the Cid, Julius Cæsar, Scipio, Alexander, Pericles, and the lordliest personages. They sat very carelessly in their chairs, and were too excellent themselves to value any condition at a high rate.

[5] A plentiful fortune is reckoned necessary, in the popular judgment, to the completion of this man of the world: and it is a material deputy which walks through the dance which the first has led. Money is not essential, but this wide affinity is, which transcends the habits of clique and caste, and makes itself felt by men of all classes. If the aristocrat is only valid in fashionable circles, and not with truckmen, he will never be a leader in fashion; and if the man of the people cannot speak on equal terms with the gentleman, so that the gentleman shall perceive that he is already really of his own order, he is not to be feared. Diogenes, Socrates, and Epaminondas, are gentlemen of the best blood, who have chosen the condition of poverty, when that of wealth was equally open to them. I use these old names,

but the men I speak of are my contemporaries. Fortune will not supply to every generation one of these well-appointed knights, but every collection of men furnishes some example of the class: and the politics of this country, and the trade of every town, are controlled by these hardy and irresponsible doers, who have invention to take the lead, and a broad sympathy which puts them in fellowship with crowds, and makes their action popular.

[6] The manners of this class are observed and caught with devotion by men of taste. The association of these masters with each other, and with men intelligent of their merits, is mutually agreeable and stimulating. The good forms, the happiest expressions of each, are repeated and adopted. By swift consent, everything superfluous is dropped, everything graceful is renewed. Fine manners show themselves formidable to the uncultivated man. They are a subtler science of defence to parry and intimidate; but once matched by the skill of the other party, they drop the point of the sword,—points and fences disappear, and the youth finds himself in a more transparent atmosphere, wherein life is a less troublesome game, and not a misunderstanding rises between the players. Manners aim to facilitate life, to get rid of impediments, and bring the man pure to energize. They aid our dealing and conversation, as a railway aids travelling, by getting rid of all avoidable obstructions of the road, and leaving nothing to be conquered but pure space. These forms very soon become fixed, and a fine sense of propriety is cultivated with the more

heed, that it becomes a badge of social and civil distinction. Thus grows up Fashion, an equivocal semblance, the most puissant, the most fantastic and frivolous, the most feared and followed, and which morals and violence assault in vain.

[7] There exists a strict relation between the class of power, and the exclusive and polished circles. The last are always filled or filling from the first. The strong men usually give some allowance even to the petulances of fashion, for that affinity they find in it. Napoleon, child of the revolution, destroyer of the old noblesse, never ceased to court the Faubourg St. Germain: doubtless with the feeling, that fashion is a homage to men of his stamp. Fashion, though in a strange way, represents all manly virtue. It is virtue gone to seed: it is a kind of posthumous honor. It does not often caress the great, but the children of the great: it is a hall of the Past. It usually sets its face against the great of this hour. Great men are not commonly in its halls: they are absent in the field: they are working, not triumphing. Fashion is made up of their children; of those, who, through the value and virtue of somebody, have acquired lustre to their name, marks of distinction, means of cultivation and generosity, and, in their physical organization, a certain health and excellence, which secures to them, if not the highest power to work, yet high power to enjoy. The class of power, the working heroes, the Cortez, the Nelson, the Napoleon, see that this is the festivity and permanent celebration of such as they; that fashion is funded talent; is Mexico, Marengo, and Trafalgar beaten out

thin; that the brilliant names of fashion run back to just such busy names as their own, fifty or sixty years ago. They are the sowers, their sons shall be the reapers, and *their* sons, in the ordinary course of things, must yield the possession of the harvest to new competitors with keener eyes and stronger frames. The city is recruited from the country. In the year 1805, it is said, every legitimate monarch in Europe was imbecile. The city would have died out, rotted, and exploded long ago, but that it was reinforced from the fields. It is only country which came to town day before yesterday, that is city and court to-day.

[8] Aristocracy and fashion are certain inevitable results. These mutual selections are indestructible. If they provoke anger in the least favored class, and the excluded majority revenge themselves on the excluding minority, by the strong hand, and kill them, at once a new class finds itself at the top, as certainly as cream rises in a bowl of milk: and if the people should destroy class after class, until two men only were left, one of these would be the leader, and would be involuntarily served and copied by the other. You may keep this minority out of sight and out of mind, but it is tenacious of life, and is one of the estates of the realm. I am the more struck with this tenacity, when I see its work. It respects the administration of such unimportant matters, that we should not look for any durability in its rule. We sometimes meet men under some strong moral influence, as, a patriotic, a literary, a religious movement, and feel that the moral sentiment rules man and nature. We think all other distinc-

tions and ties will be slight and fugitive, this of caste or fashion, for example; yet come from year to year, and see how permanent that is, in this Boston or New York life of man, where, too, it has not the least countenance from the law of the land. Not in Egypt or in India a firmer or more impassable line. Here are associations whose ties go over, and under, and through it, a meeting of merchants, a military corps, a college-class, a fire-club, a professional association, a political, a religious convention;—the persons seem to draw inseparably near; yet, that assembly once dispersed, its members will not in the year meet again. Each returns to his degree in the scale of good society, porcelain remains porcelain, and earthen earthen. The objects of fashion may be frivolous, or fashion may be objectless, but the nature of this union and selection can be neither frivolous nor accidental. Each man's rank in that perfect graduation depends on some symmetry in his structure, or some agreement in his structure to the symmetry of society. Its doors unbar instantaneously to a natural claim of their own kind. A natural gentleman finds his way in, and will keep the oldest patrician out, who has lost his intrinsic rank. Fashion understands itself; good-breeding and personal superiority of whatever country readily fraternize with those of every other. The chiefs of savage tribes have distinguished themselves in London and Paris, by the purity of their tournure.

[9] To say what good of fashion we can,—it rests on reality, and hates nothing so much as pretenders;—to exclude and mystify pretenders, and send them into

everlasting "Coventry," is its delight. We condemn, in turn, every other gift of men of the world; but the habit even in little and the least matters, of not appealing to any but our own sense of propriety, constitutes the foundation of all chivalry. There is almost no kind of self-reliance, so it be sane and proportioned, which fashion does not occasionally adopt, and give it the freedom of its saloons. A sainted soul is always elegant, and, if it will, passes unchallenged into the most guarded ring. But so will Jock the teamster pass, in some crisis that brings him thither, and find favor, as long as his head is not giddy with the new circumstance, and the iron shoes do not wish to dance in waltzes and cotillons. For there is nothing settled in manners, but the laws of behavior yield to the energy of the individual. The maiden at her first ball, the countryman at a city dinner, believes that there is a ritual according to which every act and compliment must be performed, or the failing party must be cast out of this presence. Later, they learn that good sense and character make their own forms every moment, and speak or abstain, take wine or refuse it, stay or go, sit in a chair or sprawl with children on the floor, or stand on their head, or what else soever, in a new and aboriginal way: and that strong will is always in fashion, let who will be unfashionable. All that fashion demands is composure, and self-content. A circle of men perfectly well-bred would be a company of sensible persons, in which every man's native manners and character appeared. If the fashionist have not this quality, he is nothing. We are such lovers of self-reli-

ance, that we excuse in a man many sins, if he will show us a complete satisfaction in his position, which asks no leave to be, of mine, or any man's good opinion. But any deference to some eminent man or woman of the world, forfeits all privilege of nobility. He is an underling: I have nothing to do with him; I will speak with his master. A man should not go where he cannot carry his whole sphere or society with him,—not bodily, the whole circle of his friends, but atmospherically. He should preserve in a new company the same attitude of mind and reality of relation, which his daily associates draw him to, else he is shorn of his best beams, and will be an orphan in the merriest club. “If you could see Vich Ian Vohr with his tail on!—” But Vich Ian Vohr must always carry his belongings in some fashion, if not added as honor, then severed as disgrace.

[10] There will always be in society certain persons who are mercuries of its approbation, and whose glance will at any time determine for the curious their standing in the world. These are the chamberlains of the lesser gods. Accept their coldness as an omen of grace with the loftier deities, and allow them all their privilege. They are clear in their office, nor could they be thus formidable, without their own merits. But do not measure the importance of this class by their pretension, or imagine that a fop can be the dispenser of honor and shame. They pass also at their just rate; for how can they otherwise, in circles which exist as a sort of herald's office for the sifting of character?

[11] As the first thing man requires of man is reality, so, that appears in all the forms of society. We point-

edly, and by name, introduce the parties to each other. Know you before all heaven and earth, that this is Andrew, and this is Gregory;—they look each other in the eye; they grasp each other's hand, to identify and signalize each other. It is a great satisfaction. A gentleman never dodges: his eyes look straight forward, and he assures the other party, first of all, that he has been met. For what is it that we seek, in so many visits and hospitalities? Is it your draperies, pictures, and decorations? Or, do we not insatiably ask, Was a man in the house? I may easily go into a great household where there is much substance, excellent provision for comfort, luxury, and taste, and yet not encounter there any Amphytrion, who shall subordinate these appendages. I may go into a cottage, and find a farmer who feels that he is the man I have come to see, and fronts me accordingly. It was therefore a very natural point of old feudal etiquette, that a gentleman who received a visit, though it were of his sovereign, should not leave his roof, but should wait his arrival at the door of his house. No house, though it were the Tuileries, or the Escorial, is good for anything without a master. And yet we are not often gratified by this hospitality. Everybody we know surrounds himself with a fine house, fine books, conservatory, gardens, equipage, and all manner of toys, as screens to interpose between himself and his guest. Does it not seem as if man was of a very sly, elusive nature, and dreaded nothing so much as a full rencontre front to front with his fellow? It were unmerciful, I know, quite to abolish the use of these screens, which are of eminent con-

venience, whether the guest is too great, or too little. We call together many friends who keep each other in play, or, by luxuries and ornaments we amuse the young people, and guard our retirement. Or if, perchance, a searching realist comes to our gate, before whose eye we have no care to stand, then again we run to our curtain, and hide ourselves as Adam at the voice of the Lord God in the garden. Cardinal Caprara, the Pope's legate at Paris, defended himself from the glances of Napoleon, by an immense pair of green spectacles. Napoleon remarked them, and speedily managed to rally them off: and yet Napoleon, in his turn, was not great enough with eight hundred thousand troops at his back, to face a pair of freeborn eyes, but fenced himself with etiquette, and within triple barriers of reserve: and, as all the world knows from *Madame de Staël*, was wont, when he found himself observed, to discharge his face of all expression. But emperors and rich men are by no means the most skilful masters of good manners. No rent-roll nor army-list can dignify skulking and dissimulation, and the first point of courtesy must always be truth, as really all the forms of good-breeding point that way.

[12] I have just been reading, in Mr. Hazlitt's translation, *Montaigne's* account of his journey into Italy, and am struck with nothing more agreeably than the self-respecting fashions of the time. His arrival in each place, the arrival of a gentleman of France, is an event of some consequence. Wherever he goes, he pays a visit to whatever prince or gentleman of note resides upon his road, as a duty to himself and to

civilization. When he leaves any house in which he has lodged for a few weeks, he causes his arms to be painted and hung up as a perpetual sign to the house, as was the custom of gentlemen.

[13] The complement of this graceful self-respect, and that of all the points of good breeding I most require and insist upon, is deference. I like that every chair should be a throne, and hold a king. I prefer a tendency to stateliness, to an excess of fellowship. Let the incommunicable objects of nature and the metaphysical isolation of man teach us independence. Let us not be too much acquainted. I would have a man enter his house through a hall filled with heroic and sacred sculptures, that he might not want the hint of tranquillity and self-poise. We should meet each morning, as from foreign countries, and spending the day together, should depart at night, as into foreign countries. In all things I would have the island of a man inviolate. Let us sit apart as the gods, talking from peak to peak all around Olympus. No degree of affection need invade this religion. This is myrrh and rosemary to keep the other sweet. Lovers should guard their strangeness. If they forgive too much, all slides into confusion and meanness. It is easy to push this deference to a Chinese etiquette; but coolness and absence of heat and haste indicate fine qualities. A gentleman makes no noise: a lady is serene. Proportionate is our disgust at those invaders who fill a studious house with blast and running, to secure some paltry convenience. Not less I dislike a low sympathy of each with his neighbor's needs. Must we have a

good understanding with one another's palates? as foolish people who have lived long together, know when each wants salt or sugar. I pray my companion, if he wishes for bread, to ask me for bread, and if he wishes for sassafras or arsenic, to ask me for them, and not to hold out his plate, as if I knew already. Every natural function can be dignified by deliberation and privacy. Let us leave hurry to slaves. The compliments and ceremonies of our breeding should signify, however remotely, the recollection of the grandeur of our destiny.

[14] The flower of courtesy does not very well bide handling, but if we dare to open another leaf, and explore what parts go to its conformation, we shall find also an intellectual quality. To the leaders of men, the brain as well as the flesh and the heart must furnish a proportion. Defect in manners is usually the defect of fine perceptions. Men are too coarsely made for the delicacy of beautiful carriage and customs. It is not quite sufficient to good breeding, a union of kindness and independence. We imperatively require a perception of and a homage to beauty in our companions. Other virtues are in request in the field and workyard, but a certain degree of taste is not to be spared in those we sit with. ^xI could better eat with one who did not respect the truth or the laws, than with a sloven and unpresentable person. ^xMoral qualities rule the world, but at short distances the senses are despotic. The same discrimination of fit and fair runs out, if with less rigor, into all parts of life. The average spirit of the energetic class is good sense, acting

under certain limitations and to certain ends. It entertains every natural gift. Social in its nature, it respects everything which tends to unite men. It delights in measure. The love of beauty is mainly the love of measure or proportion. The person who screams, or uses the superlative degree, or converses with heat, puts whole drawing-rooms to flight. If you wish to be loved, love measure. You must have genius, or a prodigious usefulness, if you will hide the want of measure. This perception comes in to polish and perfect the parts of the social instruments. Society will pardon much to genius and special gifts, but, being in its nature a convention, it loves what is conventional, or what belongs to coming together. That makes the good and bad of manners, namely, what helps or hinders fellowship. For, fashion is not good sense absolute, but relative; not good sense private, but good sense entertaining company. It hates corners and sharp points of character, hates quarrelsome, egotistical, solitary, and gloomy people; hates whatever can interfere with total blending of parties; whilst it values all peculiarities as in the highest degree refreshing, which can consist with good fellowship. And besides the general infusion of wit to heighten civility, the direct splendor of intellectual power is ever welcome in fine society as the costliest addition to its rule and its credit.

[15] The dry light must shine in to adorn our festival, but it must be tempered and shaded, or that will also offend. Accuracy is essential to beauty, and quick perceptions to politeness, but not too quick perceptions.

One may be too punctual and too precise. He must leave the omniscience of business at the door, when he comes into the palace of beauty. Society loves creole natures, and sleepy, languishing manners, so that they cover sense, grace, and good will; the air of drowsy strength, which disarms criticism; perhaps because such a person seems to reserve himself for the best of the game, and not spend himself on surfaces; an ignoring eye, which does not see the annoyances, shifts and inconvenience, that cloud the brow and smother the voice of the sensitive.

[16] Therefore, besides personal force and so much perception as constitutes unerring taste, society demands in its patrician class, another element already intimated, which it significantly terms good-nature, expressing all degrees of generosity, from the lowest willingness and faculty to oblige, up to the heights of magnanimity and love. Insight we must have, or we shall run against one another, and miss the way to our food; but intellect is selfish and barren. The secret of success in society, is a certain heartiness and sympathy. A man who is not happy in the company cannot find any word in his memory that will fit the occasion. All his information is a little impertinent. A man who is happy there, finds in every turn of the conversation equally lucky occasions for the introduction of that which he has to say. The favorites of society and what it calls *whole souls*, are able men, and of more spirit than wit, who have no uncomfortable egotism, but who exactly fill the hour and the company, contented and contenting, at a marriage or a funeral,

a ball or a jury, a water-party or a shooting-match. England, which is rich in gentlemen, furnished, in the beginning of the present century, a good model of that genius which the world loves, in Mr. Fox, who added to his great abilities the most social disposition, and real love of men. Parliamentary history has few better passages than the debate in which Burke and Fox separated in the House of Commons; when Fox urged on his old friend the claims of old friendship with such tenderness that the house was moved to tears. Another anecdote is so close to my matter, that I must hazard the story. A tradesman who had long dunned him for a note of three hundred guineas, found him one day counting gold, and demanded payment. "No," said Fox, "I owe this money to Sheridan: it is a debt of honor: if an accident should happen to me, he has nothing to show." "Then," said the creditor, "I change my debt into a debt of honor," and tore the note in pieces. Fox thanked the man for his confidence, and paid him, saying, "his debt was of older standing, and Sheridan must wait." Lover of Liberty, friend of the Hindoo, friend of the African slave, he possessed a great personal popularity; and Napoleon said of him on the occasion of his visit to Paris, in 1805, "Mr. Fox will always hold the first place in an assembly at the Tuileries."

[17] We may easily seem ridiculous in our eulogy of courtesy, whenever we insist on benevolence as its foundation. The painted phantasm Fashion rises to cast a species of derision on what we say. But I will neither be driven from some allowance to Fashion

as a symbolic institution, nor from the belief that love is the basis of courtesy. We must obtain *that*, if we can; but by all means we must affirm *this*. Life owes much of its spirit to these sharp contrasts. Fashion which affects to be honor is often, in all men's experience, only a ballroom-code. Yet, so long as it is the highest circle, in the imagination of the best heads on the planet, there is something necessary and excellent in it; for it is not to be supposed that men have agreed to be the dupes of anything preposterous; and the respect which these mysteries inspire in the most rude and sylvan characters, and the curiosity with which details of high life are read, betray the universality of the love of cultivated manners. I know that a comic disparity would be felt, if we should enter the acknowledged 'first circles' and apply these terrific standards of justice, beauty, and benefit to the individuals actually found there. Monarchs and heroes, sages and lovers, these gallants are not. Fashion has many classes and many rules of probation and admission; and not the best alone. There is not only the right of conquest, which genius pretends,—the individual, demonstrating his natural aristocracy best of the best;—but less claims will pass for the time; for Fashion loves lions, and points, like Circe, to her horned company. This gentleman is this afternoon arrived from Denmark; and that is my Lord Ride, who came yesterday from Bagdat; here is Captain Friese, from Cape Turnagain; and Captain Symmes, from the interior of the earth; and Monsieur Jovaire, who came down this morning in a balloon; Mr. Hobnail, the reformer; and Reverend

Jul Bat, who has converted the whole torrid zone in his Sunday-school; and Signor Torre del Greco, who extinguished Vesuvius by pouring into it the Bay of Naples; Spahi, the Persian ambassador; and Tul Wil Shan, the exiled nabob of Nepaul, whose saddle is the new moon.—But these are monsters of one day, and to-morrow will be dismissed to their holes and dens; for, in these rooms, every chair is waited for. The artist, the scholar, and, in general, the clerisy, wins its way up into these places, and gets represented here, somewhat on this footing of conquest. Another mode is to pass through all the degrees, spending a year and a day in St. Michael's Square, being steeped in Cologne water, and perfumed, and dined, and introduced, and properly grounded in all the biography, and politics, and anecdotes of the boudoirs.

[18] Yet these fineries may have grace and wit. Let there be grotesque sculpture about the gates and offices of temples. Let the creed and commandments even have the saucy homage of parody. The forms of politeness universally express benevolence in superlative degrees. What if they are in the mouths of selfish men, and used as means of selfishness? What if the false gentleman almost bows the true out of the world? What if the false gentleman contrives so to address his companion, as civilly to exclude all others from his discourse, and also to make them feel excluded? Real service will not lose its nobleness. All generosity is not merely French and sentimental; nor is it to be concealed, that living blood and a passion of kindness does at last distinguish God's gentleman from Fashion's.

The epitaph of Sir Jenkin Grout is not wholly unintelligible to the present age. "Here lies Sir Jenkin Grout, who loved his friend, and persuaded his enemy: what his mouth ate, his hand paid for: what his servants robbed, he restored: if a woman gave him pleasure, he supported her in pain: he never forgot his children: and whoso touched his finger, drew after it his whole body.'" Even the line of heroes is not utterly extinct. There is still ever some admirable person in plain clothes standing on the wharf, who jumps in to rescue a drowning man; there is still some absurd inventor of charities; some guide and comforter of runaway slaves; some friend of Poland; some Philhellene; some fanatic who plants shade-trees for the second and third generation, and orchards when he is grown old; some well-concealed piety; some just man happy in an ill-fame; some youth ashamed of the favors of fortune, and impatiently casting them on other shoulders. And these are the centres of society, on which it returns for fresh impulses. These are the creators of Fashion, which is an attempt to organize beauty of behavior. The beautiful and the generous are, in the theory, the doctors and apostles of this church: Scipio, and the Cid, and Sir Philip Sidney, and Washington, and every pure and valiant heart, who worshipped Beauty by word and by deed. The persons who constitute the natural aristocracy, are not found in the actual aristocracy, or only on its edge; as the chemical energy of the spectrum is found to be greatest just outside of the spectrum. Yet that is the infirmity of the seneschals, who do not know their sovereign when he appears. The theory

of society supposes the existence and sovereignty of these. It divines afar off their coming. It says with the elder gods,—

As Heaven and Earth are fairer far
Than Chaos and blank Darkness, though once chiefs;
And as we show beyond that Heaven and Earth,
In form and shape compact and beautiful;
So, on our heels a fresh perfection treads;
A power, more strong in beauty, born of us,
And fated to excel us, as we pass
In glory that old Darkness:

————— for, 'tis the eternal law,
That first in beauty shall be first in might.

[19] Therefore, within the ethnical circle of good society, there is a narrower and higher circle, concentration of its light, and flower of courtesy, to which there is always a tacit appeal of pride, and reference, as to its inner and imperial court, the parliament of love and chivalry. And this is constituted of those persons in whom heroic dispositions are native, with the love of beauty, the delight in society, and the power to embellish the passing day. If the individuals who compose the purest circles of aristocracy in Europe, the guarded blood of centuries, should pass in review, in such manner as that we could, at leisure, and critically inspect their behavior, we might find no gentleman, and no lady; for, although excellent specimens of courtesy and high-breeding would gratify us in the assemblage, in the particulars, we should detect offence. Because elegance comes of no breeding, but of birth. There must be romance of character, or the most fastidious exclusion of impertinencies will not avail. It must be

genius which takes that direction: it must be not courteous, but courtesy. High behavior is as rare in fiction, as it is in fact. Scott is praised for the fidelity with which he painted the demeanor and conversation of the superior classes. Certainly, kings and queens, nobles and great ladies, had some right to complain of the absurdity that had been put in their mouths, before the days of Waverley; but neither does Scott's dialogue bear criticism. His lords brave each other in smart epigrammatic speeches, but the dialogue is in costume, and does not please on the second reading: it is not warm with life. In Shakspeare alone, the speakers do not strut and bridle, the dialogue is easily great, and he adds to so many titles that of being the best-bred man in England, and in Christendom. Once or twice in a lifetime we are permitted to enjoy the charm of noble manners, in the presence of a man or woman who have no bar in their nature, but whose character emanates freely in their word and gesture. A beautiful form is better than a beautiful face; a beautiful behavior is better than a beautiful form: it gives a higher pleasure than statues or pictures; it is the finest of the fine arts. A man is but a little thing in the midst of the objects of nature, yet, by the moral quality radiating from his countenance, he may abolish all considerations of magnitude, and in his manners equal the majesty of the world. I have seen an individual, whose manners, though wholly within the conventions of elegant society, were never learned there, but were original and commanding, and held out protection and prosperity; one who did not need the aid of a court-suit, but carried

the holiday in his eye; who exhilarated the fancy by flinging wide the doors of new modes of existence; who shook off the captivity of etiquette, with happy, spirited bearing, good-natured and free as Robin Hood; yet with the port of an emperor,—if need be, calm, serious, and fit to stand the gaze of millions.

[20] The open air and the fields, the street and public chambers, are the places where Man executes his will; let him yield or divide the sceptre at the door of the house. Woman, with her instinct of behavior, instantly detects in man a love of trifles, any coldness or imbecility, or, in short, any want of that large, flowing, and magnanimous deportment, which is indispensable as an exterior in the hall. Our American institutions have been friendly to her, and at this moment, I esteem it a chief felicity of this country, that it excels in women. A certain awkward consciousness of inferiority in the men, may give rise to the new chivalry in behalf of Woman's Rights. Certainly, let her be as much better placed in the laws and in social forms, as the most zealous reformer can ask, but I confide so entirely in her inspiring and musical nature, that I believe only herself can show us how she shall be served. The wonderful generosity of her sentiments raises her at times into heroical and godlike regions, and verifies the pictures of Minerva, Juno, or Polymnia; and, by the firmness with which she treads her upward path, she convinces the coarsest calculators that another road exists, than that which their feet know. But besides those who make good in our imagination the place of muses and of Delphic

Sibyls, are there not women who fill our vase with wine and roses to the brim, so that the wine runs over and fills the house with perfume; who inspire us with courtesy; who unloose our tongues, and we speak; who anoint our eyes, and we see? We say things we never thought to have said; for once, our walls of habitual reserve vanished, and left us at large; we were children playing with children in a wide field of flowers. Steep us, we cried, in these influences, for days, for weeks, and we shall be sunny poets, and will write out in many-colored words the romance that you are. Was it Hafiz or Firdousi that said of his Persian Lilla, She was an elemental force, and astonished me by her amount of life, when I saw her day after day radiating, every instant, redundant joy and grace on all around her. She was a solvent powerful to reconcile all heterogeneous persons into one society: like air or water, an element of such a great range of affinities, that it combines readily with a thousand substances. Where she is present, all others will be more than they are wont. She was a unit and whole, so that whatsoever she did, became her. She had too much sympathy and desire to please, than that you could say, her manners were marked with dignity, yet no princess could surpass her clear and erect demeanor on each occasion. She did not study the Persian grammar, nor the books of the seven poets, but all the poems of the seven seemed to be written upon her. For, though the bias of her nature was not to thought, but to sympathy, yet was she so perfect in her own nature, as to meet intellectual persons by the fulness of her heart, warming them by

her sentiments; believing, as she did, that by dealing nobly with all, all would show themselves noble.

[21] I know that this Byzantine pile of chivalry or Fashion, which seems so fair and picturesque to those who look at the contemporary facts for science or for entertainment, is not equally pleasant to all spectators. The constitution of our society makes it a giant's castle to the ambitious youth who have not found their names enrolled in its Golden Book, and whom it has excluded from its coveted honors and privileges. They have yet to learn that its seeming grandeur is shadowy and relative: it is great by their allowance: its proudest gates will fly open at the approach of their courage and virtue. For the present distress, however, of those who are predisposed to suffer from the tyrannies of this caprice, there are easy remedies. To remove your residence a couple of miles, or at most four, will commonly relieve the most extreme susceptibility. For, the advantages which fashion values, are plants which thrive in very confined localities, in a few streets, namely. Out of this precinct, they go for nothing; are of no use in the farm, in the forest, in the market, in war, in the nuptial society, in the literary or scientific circle, at sea, in friendship, in the heaven of thought or virtue.

[22] But we have lingered long enough in these painted courts. The worth of the thing signified must vindicate our taste for the emblem. Everything that is called fashion and courtesy humbles itself before the cause and fountain of honor, creator of titles and dignities, namely, the heart of love. This is the royal

blood, this is the fire, which, in all countries and contingencies, will work after its kind, and conquer and expand all that approaches it. This gives new meanings to every fact. This impoverishes the rich, suffering no grandeur but its own. What *is* rich? Are you rich enough to help anybody? to succor the unfashionable and the eccentric? rich enough to make the Canadian in his wagon, the itinerant with his consul's paper which commends him "To the charitable," the swarthy Italian with his few broken words of English, the lame pauper hunted by overseers from town to town, even the poor insane or besotted wreck of man or woman, feel the noble exception of your presence and your house, from the general bleakness and stoniness; to make such feel that they were greeted with a voice which made them both remember and hope? What is vulgar, but to refuse the claim on acute and conclusive reasons? What is gentle, but to allow it, and give their heart and yours one holiday from the national caution? Without the rich heart, wealth is an ugly beggar. The king of Schiraz could not afford to be so bountiful as the poor Osman who dwelt at his gate. Osman had a humanity so broad and deep, that although his speech was so bold and free with the Koran, as to disgust all the dervishes, yet was there never a poor outcast, eccentric, or insane man, some fool who had cut off his beard, or who had been mutilated under a vow, or had a pet madness in his brain, but fled at once to him,—that great heart lay there so sunny and hospitable in the centre of the country, that it seemed as if the instinct of all sufferers drew them to his side.

And the madness which he harbored, he did not share. Is not this to be rich? this only to be rightly rich?

[23] But I shall hear without pain, that I play the courtier very ill, and talk of that which I do not well understand. It is easy to see, that what is called by distinction society and fashion, has good laws as well as bad, has much that is necessary, and much that is absurd. Too good for banning, and too bad for blessing, it reminds us of a tradition of the pagan mythology, in any attempt to settle its character. 'I overheard Jove, one day,' said Silenus, 'talking of destroying the earth; he said, it had failed; they were all rogues and vixens, who went from bad to worse, as fast as the days succeeded each other. Minerva said, she hoped not; they were only ridiculous little creatures, with this odd circumstance, that they had a blur, or indeterminate aspect, seen far or seen near; if you called them bad, they would appear so; if you called them good, they would appear so; and there was no one person or action among them, which would not puzzle her owl, much more all Olympus, to know whether it was fundamentally bad or good.'

QUESTIONS

(Numbers refer to pages and paragraphs.)

99:3. What does Emerson name as the first essential of a gentleman? the second? the third? "The competition is transferred from war to politics and trade." This was written in 1841; is it more or less true to-day than it was then?

102:6. How do manners originate? What purpose do they serve? Give an instance.

103:7. Who make up the fashionable class, according to Emerson?

106:9. What does Emerson say is the foundation of good manners?

108:11. What ideas in this paragraph are new to you?

110:13. Select quotable sentences from this paragraph.

111:14. "Defect in manners is usually the defect of fine perceptions." Explain. Is this true?

120:20. At what places in this paragraph does Emerson's style become almost poetical?

124:23. What is the application of the fable?

FRIENDSHIP.

[1] WE have a great deal more kindness than is ever spoken. Maugre all the selfishness that chills like east winds the world, the whole human family is bathed with an element of love like a fine ether. How many persons we meet in houses, whom we scarcely speak to, whom yet we honor, and who honor us! How many we see in the street, or sit with in church, whom, though silently, we warmly rejoice to be with! Read the language of these wandering eye-beams. The heart knoweth.

[2] The effect of the indulgence of this human affection is a certain cordial exhilaration. In poetry and in common speech the emotions of benevolence and complacency which are felt towards others are likened to the material effects of fire; so swift, or much more swift, more active, more cheering, are these fine inward irradiations. From the highest degree of passionate love to the lowest degree of good will, they make the sweetness of life.

[3] Our intellectual and active powers increase with our affection. The scholar sits down to write, and all his years of meditation do not furnish him with one good thought or happy expression; but it is necessary to write a letter to a friend,—and forthwith troops of gentle thoughts invest themselves, on every hand, with chosen words. See, in any house where virtue and self-respect abide, the palpitation which the ap-

proach of a stranger causes. A commended stranger is expected and announced, and an uneasiness betwixt pleasure and pain invades all the hearts of a household. His arrival almost brings fear to the good hearts that would welcome him. The house is dusted, all things fly into their places, the old coat is exchanged for the new, and they must get up a dinner if they can. Of a commended stranger, only the good report is told by others, only the good and new is heard by us. He stands to us for humanity. He is what we wish. Having imagined and invested him, we ask how we should stand related in conversation and action with such a man, and are uneasy with fear. The same idea exalts conversation with him. We talk better than we are wont. We have the nimblest fancy, a richer memory, and our dumb devil has taken leave for the time. For long hours we can continue a series of sincere, graceful, rich communications, drawn from the oldest, secretest experience, so that they who sit by, of our own kinsfolk and acquaintance, shall feel a lively surprise at our unusual powers. But as soon as the stranger begins to intrude his partialities, his definitions, his defects into the conversation, it is all over. He has heard the first, the last and best he will ever hear from us. He is no stranger now. Vulgarity, ignorance, misapprehension are old acquaintances. Now, when he comes, he may get the order, the dress and the dinner,—but the throbbing of the heart and the communications of the soul, no more.

[4] Pleasant are these jets of affection which make a young world for me again. Delicious is a just and

firm encounter of two, in a thought, in a feeling. How beautiful, on their approach to this beating heart, the steps and forms of the gifted and the true! The moment we indulge our affections, the earth is metamorphosed: there is no winter and no night: all tragedies, all ennuis vanish,—all duties even; nothing fills the proceeding eternity but the forms all radiant of beloved persons. Let the soul be assured that somewhere in the universe it should rejoin its friend, and it would be content and cheerful alone for a thousand years.

[5] I awoke this morning with devout thanksgiving for my friends, the old and the new. Shall I not call God the Beautiful, who daily showeth himself so to me in his gifts? I chide society, I embrace solitude, and yet I am not so ungrateful as not to see the wise, the lovely and the noble-minded, as from time to time they pass my gate. Who hears me, who understands me, becomes mine,—a possession for all time. Nor is nature so poor but she gives me this joy several times, and thus we weave social threads of our own, a new web of relations; and, as many thoughts in succession substantiate themselves, we shall by-and-by stand in a new world of our own creation, and no longer strangers and pilgrims in a traditionary globe. My friends have come to me unsought. The great God gave them to me. By oldest right, by the divine affinity of virtue with itself, I find them, or rather not I, but the Deity in me and in them, both deride and cancel the thick walls of individual character, relation, age, sex, circumstance, at which he usually connives, and now makes many one. High thanks I owe you, excellent

lovers, who carry out the world for me to new and noble depths, and enlarge the meaning of all my thoughts. These are not stark and stiffened persons, but the new-born poetry of God,—poetry without stop,—hymn, ode and epic, poetry still flowing and not yet caked in dead books with annotation and grammar, but Apollo and the Muses chanting still. Will these too separate themselves from me again, or some of them? I know not, but I fear it not; for my relation to them is so pure that we hold by simple affinity, and the Genius of my life being thus social, the same affinity will exert its energy on whomsoever is as noble as these men and women, wherever I may be.

[6] I confess to an extreme tenderness of nature on this point. It is almost dangerous to me to “crush the sweet poison of misused wine” of the affections. A new person is to me always a great event and hinders me from sleep. I have had such fine fancies lately about two or three persons which have given me delicious hours; but the joy ends in the day; it yields no fruit. Thought is not born of it; my action is very little modified. I must feel pride in my friend’s accomplishments as if they were mine,—wild, delicate, throbbing property in his virtues. I feel as warmly when he is praised, as the lover when he hears applause of his engaged maiden. We over-estimate the conscience of our friend. His goodness seems better than our goodness, his nature finer, his temptations less. Every thing that is his, his name, his form, his dress, books and instruments, fancy enhances. Our own thought sounds new and larger from his mouth.

[7] Yet the systole and diastole of the heart are not without their analogy in the ebb and flow of love. Friendship, like the immortality of the soul, is too good to be believed. The lover, beholding his maiden, half knows that she is not verily that which he worships; and in the golden hour of friendship we are surprised with shades of suspicion and unbelief. We doubt that we bestow on our hero the virtues in which he shines, and afterwards worship the form to which we have ascribed this divine inhabitation. In strictness, the soul does not respect men as it respects itself. In strict science all persons underlie the same condition of an infinite remoteness. Shall we fear to cool our love by facing the fact, by mining for the metaphysical foundation of this Elysian temple? Shall I not be as real as the things I see? If I am, I shall not fear to know them for what they are. Their essence is not less beautiful than their appearance, though it needs finer organs for its apprehension. The root of the plant is not unsightly to science, though for chaplets and festoons we cut the stem short. And I must hazard the production of the bald fact amidst these pleasing reveries, though it should prove an Egyptian skull at our banquet. A man who stands united with his thought conceives magnificently of himself. He is conscious of a universal success, even though bought by uniform particular failures. No advantages, no powers, no gold or force, can be any match for him. I cannot choose but rely on my own poverty more than on your wealth. I cannot make your consciousness tantamount to mine. Only the star dazzles; the planet

has a faint, moon-like ray. I hear what you say of the admirable parts and tried temper of the party you praise, but I see well that, for all his purple cloaks, I shall not like him, unless he is at last a poor Greek like me. I cannot deny it, O friend, that the vast shadow of the Phenomenal includes thee also in its pied and painted immensity,—thee also, compared with whom all else is shadow. Thou art not Being, as Truth is, as Justice is,—thou art not my soul, but a picture and effigy of that. Thou hast come to me lately, and already thou art seizing thy hat and cloak. Is it not that the soul puts forth friends as the tree puts forth leaves, and presently, by the germination of new buds, extrudes the old leaf? The law of nature is alternation forevermore. Each electrical state superinduces the opposite. The soul environs itself with friends that it may enter into a grander self-acquaintance or solitude; and it goes alone for a season that it may exalt its conversation or society. This method betrays itself along the whole history of our personal relations, the instinct of affection revives the hope of union with our mates, and the returning sense of insulation recalls us from the chase. Thus every man passes his life in the search after friendship and if he should record his true sentiment, he might write a letter like this to each new candidate for his love:

DEAR FRIEND: If I was sure of thee, sure of thy capacity, sure to match my mood with thine, I should never think again of trifles in relation to thy comings and goings. I am not very wise: my moods are quite attainable: and I respect thy genius: it is to me

as yet unfathomed; yet dare I not presume in thee a perfect intelligence of me, and so thou art to me a delicious torment. Thine ever, or never.

[8] Yet these uneasy pleasures and fine pains are for curiosity and not for life. They are not to be indulged. This is to weave cobweb, and not cloth. Our friendships hurry to short and poor conclusions, because we have made them a texture of wine and dreams, instead of the tough fibre of the human heart. The laws of friendship are great, austere and eternal, of one web with the laws of nature and of morals. But we have aimed at a swift and petty benefit, to suck a sudden sweetness. We snatch at the slowest fruit in the whole garden of God, which many summers and many winters must ripen. We seek our friend not sacredly, but with an adulterate passion which would appropriate him to ourselves. In vain. We are armed all over with subtle antagonisms, which, as soon as we meet, begin to play, and translate all poetry into stale prose. Almost all people descend to meet. All association must be a compromise, and, what is worst, the very flower and aroma of the flower of each of the beautiful natures disappears as they approach each other. What a perpetual disappointment is actual society, even of the virtuous and gifted! After interviews have been compassed with long foresight we must be tormented presently by baffled blows, by sudden, unseasonable apathies, by epilepsies of wit and of animal spirits, in the hey-day of friendship and thought. Our faculties do not play us true, and both parties are relieved by solitude.

[9] I ought to be equal to every relation. It makes no difference how many friends I have and what content I can find in conversing with each, if there be one to whom I am not equal. If I have shrunk unequal from one contest, instantly the joy I find in all the rest becomes mean and cowardly. I should hate myself, if then I made my other friends my asylum.

The valiant warrior famed for fight,
After a hundred victories, once foiled,
Is from the book of honor razed quite
And all the rest forgot for which he toiled.

[10] Our impatience is thus sharply rebuked. Bashfulness and apathy are a tough husk in which a delicate organization is protected from premature ripening. It would be lost if it knew itself before any of the best souls were yet ripe enough to know and own it. Respect the *naturlangsamkeit* which hardens the ruby in a million years, and works in duration in which Alps and Andes come and go as rainbows. The good spirit of our life has no heaven which is the price of rashness. Love, which is the essence of God, is not for levity, but for the total worth of man. Let us not have this childish luxury in our regards; but the austere worth; let us approach our friend with an audacious trust in the truth of his heart, in the breadth, impossible to be overturned, of his foundations.

[11] The attractions of this subject are not to be resisted, and I leave, for the time, all account of subordinate social benefit, to speak of that select and sacred relation which is a kind of absolute, and which even leaves the language of love suspicious and com-

mon, so much is this purer, and nothing is so much divine.

[12] I do not wish to treat friendships daintily, but with roughest courage. When they are real, they are not glass threads or frost-work, but the solidest thing we know. For now, after so many ages of experience, what do we know of nature or of ourselves? Not one step has man taken toward the solution of the problem of his destiny. In one condemnation of folly stand the whole universe of men. But the sweet sincerity of joy and peace which I draw from this alliance with my brother's soul is the nut itself whereof all nature and all thought is but the husk and shell. Happy is the house that shelters a friend! It might well be built, like a festal bower or arch, to entertain him a single day. Happier, if he know the solemnity of that relation and honor its law! It is no idle bond, no holiday engagement. He who offers himself a candidate for that covenant comes up, like an Olympian, to the great games where the first-born of the world are the competitors. He proposes himself for contest where Time, Want, Danger, are in the lists, and he alone is victor who has truth enough in his constitution to preserve the delicacy of his beauty from the wear and tear of all these. The gifts of fortune may be present or absent, but all the hap in that contest depends on intrinsic nobleness and the contempt of trifles. There are two elements that go to the composition of friendship, each so sovereign that I can detect no superiority in either, no reason why either should be first named. One is Truth. A friend is a person

with whom I may be sincere. Before him I may think aloud. I am arrived at last in the presence of a man so real and equal that I may drop even those most undermost garments of dissimulation, courtesy, and second thought, which men never put off, and may deal with him with the simplicity and wholeness with which one chemical atom meets another. Sincerity is the luxury allowed, like diadems and authority, only to the highest rank, *that* being permitted to speak truth, as having none above it to court or conform unto. Every man alone is sincere. At the entrance of a second person, hypocrisy begins. We parry and fend the approach of our fellow man by compliments, by gossip, by amusements, by affairs. We cover up our thought from him under a hundred folds. I knew a man who under a certain religious frenzy cast off this drapery, and omitting all compliment and commonplace, spoke to the conscience of every person he encountered, and that with great insight and beauty. At first he was resisted, and all men agreed he was mad. But persisting, as indeed he could not help doing, for some time in this course, he attained to the advantage of bringing every man of his acquaintance into true relations with him. No man would think of speaking falsely with him, or of putting him off with any chat of markets or reading-rooms. But every man was constrained by so much sincerity to face him, and what love of nature, what poetry, what symbol of truth he had, he did certainly show him. But to most of us society shows not its face and eye, but its side and its back. To stand in true relations

with men in a false age is worth a fit of insanity, is it not? We can seldom go erect. Almost every man we meet requires some civility, requires to be humored;—he has some fame, some talent, some whim of religion or philanthropy in his head that is not to be questioned, and which spoils all conversation with him. But a friend is a sane man who exercises not my ingenuity, but me. My friend gives me entertainment without requiring me to stoop, or to lisp, or to mask myself. A friend therefore is a sort of paradox in nature. I who alone am, I who see nothing in nature whose existence I can affirm with equal evidence to my own, behold now the semblance of my being, in all its height, variety and curiosity, reiterated in a foreign form; so that a friend may well be reckoned the masterpiece of nature.

[13] The other element of friendship is Tenderness. We are holden to men by every sort of tie, by blood, by pride, by fear, by hope, by lucre, by lust, by hate, by admiration, by every circumstance and badge and trifle, but we can scarce believe that so much character can subsist in another as to draw us by love. Can another be so blessed and we so pure that we can offer him tenderness? When a man becomes dear to me I have touched the goal of fortune. I find very little written directly to the heart of this matter in books. And yet I have one text which I cannot choose but remember. My author says, "I offer myself faintly and bluntly to those whose I effectually am, and tender myself least to him to whom I am the most devoted." I wish that friend-

ship should have feet, as well as eyes and eloquence. It must plant itself on the ground, before it walks over the moon. I wish it to be a little of a citizen, before it is quite a cherub. We chide the citizen because he makes love a commodity. It is an exchange of gifts, of useful loans; it is good neighborhood; it watches with the sick; it holds the pall at the funeral; and quite loses sight of the delicacies and nobility of the relation. But though we cannot find the god under this disguise of a sutler, yet on the other hand we cannot forgive the poet if he spins his thread too fine and does not substantiate his romance by the municipal virtues of justice, punctuality, fidelity and pity. I hate the prostitution of the name of friendship to signify modish and worldly alliances. I much prefer the company of ploughboys and tinpedlars to the silken and perfumed amity which only celebrates its days of encounter by a frivolous display, by rides in a curricule and dinners at the best taverns. The end of friendship is a commerce the most strict and homely that can be joined; more strict than any of which we have experience. It is for aid and comfort through all the relations and passages of life and death. It is fit for serene days and graceful gifts and country rambles, but also for rough roads and hard fare, shipwreck, poverty and persecution. It keeps company with the sallies of the wit and the trances of religion. We are to dignify to each other the daily needs and offices of man's life, and embellish it by courage, wisdom and unity. It should never fall into something usual and settled, but should be alert

and inventive and add rhyme and reason to what was drudgery.

[14] For perfect friendship may be said to require natures so rare and costly, so well tempered each and so happily adapted, and withal so circumstanced (for even in that particular, a poet says, love demands that the parties be altogether paired), that very seldom can its satisfaction be realized. It cannot subsist in its perfection, say some of those who are learned in this warm lore of the heart, betwixt more than two. I am not quite so strict in my terms, perhaps because I have never known so high a fellowship as others. I please my imagination more with a circle of godlike men and women variously related to each other and between whom subsists a lofty intelligence. But I find this law of *one to one* peremptory for conversation, which is the practice and consummation of friendship. Do not mix waters too much. The best mix as ill as good and bad. You shall have very useful and cheering discourse at several times with two several men, but let all three of you come together and you shall not have one new and hearty word. Two may talk and one may hear, but three cannot take part in a conversation of the most sincere and searching sort. In good company there is never such discourse between two, across the table, as takes place when you leave them alone. In good company the individuals at once merge their egotism into a social soul exactly coëxtensive with the several consciousnesses there present. No partialities of friend to friend, no fondnesses of brother to sister, of wife to husband, are

there pertinent, but quite otherwise. Only he may then speak who can sail on the common thought of the party, and not poorly limited to his own. Now this convention, which good sense demands, destroys the high freedom of great conversation, which requires an absolute running of two souls into one.

[15] No two men but being left alone with each other enter into simpler relations. Yet it is affinity that determines *which* two shall converse. Unrelated men give little joy to each other; will never suspect the latent powers of each. We talk sometimes of a great talent for conversation, as if it were a permanent property in some individuals. Conversation is an evanescent relation,—no more. A man is reputed to have thought and eloquence; he cannot, for all that, say a word to his cousin or his uncle. They accuse his silence with as much reason as they would blame the insignificance of a dial in the shade. In the sun it will mark the hour. Among those who enjoy his thought he will regain his tongue.

[16] Friendship requires that rare mean betwixt likeness and unlikeness that piques each with the presence of power and of consent in the other party. Let me be alone to the end of the world, rather than that my friend should overstep, by a word or a look, his real sympathy. I am equally baulked by antagonism and by compliance. Let him not cease an instant to be himself. The only joy I have in his being mine, is that the *not mine* is *mine*. It turns the stomach, it blots the daylight, where I looked for a manly furtherance or at least a manly resistance, to find a

mush of concession. Better be a nettle in the side of your friend than his echo. The condition which high friendship demands is ability to do without it. To be capable that high office requires great and sublime parts. There must be very two, before there can be very one. Let it be an alliance of two large, formidable natures, mutually beheld, mutually feared, before yet they recognise the deep identity which, beneath these disparities, unites them.

[17] He only is fit for this society who is magnanimous. He must be so to know its law. He must be one who is sure that greatness and goodness are always economy. He must be one who is not swift to intermeddle with his fortunes. Let him not dare to intermeddle with this. Leave to the diamond its ages to grow, nor expect to accelerate the births of the eternal. Friendship demands a religious treatment. We must not be wilful, we must not provide. We talk of choosing our friends, but friends are self-elected. Reverence is a great part of it. Treat your friend as a spectacle. Of course if he be a man he has merits that are not yours, and that you cannot honor if you must needs hold him close to your person. Stand aside. Give those merits room. Let them mount and expand. Be not so much his friend that you can never know his peculiar energies, like fond mammas who shut up their boy in the house until he is almost grown a girl. Are you the friend of your friend's buttons, or of his thought? To a great heart he will still be a stranger in a thousand particulars, that he may come near in the holiest ground. Leave

it to girls and boys to regard a friend as property, and to suck a short and all-confounding pleasure, instead of the pure nectar of God.

[18] Let us buy our entrance to this guild by a long probation. Why should we desecrate noble and beautiful souls by intruding on them? Why insist on rash personal relations with your friend? Why go to his house, or know his mother and brother and sisters? Why be visited by him at your own? Are these things material to our covenant? Leave this touching and clawing. Let him be to me a spirit. A message, a thought, a sincerity, a glance from him, I want, but not news, nor pottage. I can get politics and chat and neighborly conveniences from cheaper companions. Should not the society of my friend be to me poetic, pure, universal and great as nature itself? Ought I to feel that our tie is profane in comparison with yonder bar of cloud that sleeps on the horizon, or that clump of waving grass that divides the brook? Let us not vilify, but raise it to that standard. That great defying eye, that scornful beauty of his mien and action, do not pique yourself on reducing, but rather fortify and enhance. Worship his superiorities. Wish him not less by a thought, but hoard and tell them all. Guard him as thy great counterpart; have a principedom to thy friend. Let him be to thee forever a sort of beautiful enemy, untamable, devoutly revered, and not a trivial convenience to be soon outgrown and cast aside. The hues of the opal, the light of the diamond, are not to be seen if the eye is too near. To my friend I write a letter

and from him I receive a letter. That seems to you a little. Me it suffices. It is a spiritual gift, worthy of him to give and of me to receive. It profanes nobody. In these warm lines the heart will trust itself, as it will not to the tongue, and pour out the prophecy of a godlier existence than all the annals of heroism have yet made good.

[19] Respect so far the holy laws of this fellowship as not to prejudice its perfect flower by your impatience for its opening. We must be our own before we can be another's. There is at least this satisfaction in crime, according to the Latin proverb; you can speak to your accomplice on even terms. *Crimen quos inquinat, æquat*. To those whom we admire and love, at first we cannot. Yet the least defect of self-possession vitiates, in my judgment, the entire relation. There can never be deep peace between two spirits, never mutual respect, until in their dialogue each stands for the whole world.

[20] What is so great as friendship, let us carry with what grandeur of spirit we can. Let us be silent,—so we may hear the whisper of the gods. Let us not interfere. Who set you to cast about what you should say to the select souls, or to say anything to such? No matter how ingenious, no matter how graceful and bland. There are innumerable degrees of folly and wisdom, and for you to say aught is to be frivolous. Wait, and thy soul shall speak. Wait until the necessary and everlasting overpowers you, until day and night avail themselves of your lips. The only money of God is God. He pays never with any thing less,

or any thing else. The only reward of virtue is virtue: the only way to have a friend is to be one. You shall not come nearer a man by getting into his house. If unlike, his soul only flees the faster from you, and you shall catch never a true glance of his eye. We see the noble afar off and they repel us; why should we intrude? Late,—very late,—we perceive that no arrangements, no introductions, no consuetudes or habits of society would be of any avail to establish us in such relations with them as we desire,—but solely the uprise of nature in us to the same degree it is in them: then shall we meet as water with water: and if we should not meet them then, we shall not want them, for we are already they. In the last analysis, love is only the reflection of a man's own worthiness from other men. Men have sometimes exchanged names with their friends, as if they would signify that in their friend each loved his own soul.

[21] The higher the style we demand of friendship, of course the less easy to establish it with flesh and blood. We walk alone in the world. Friends such as we desire are dreams and fables. But a sublime hope cheers ever the faithful heart, that elsewhere, in other regions of the universal power, souls are now acting, enduring and daring, which can love us and which we can love. We may congratulate ourselves that the period of nonage, of follies, of blunders and of shame, is passed in solitude, and when we are finished men we shall grasp heroic hands in heroic hands. Only be admonished by what you

already see, not to strike leagues of friendship with cheap persons, where no friendship can be. Our impatience betrays us into rash and foolish alliances which no God attends. By persisting in your path, though you forfeit the little you gain the great. You become pronounced. You demonstrate yourself, so as to put yourself out of the reach of false relations, and you draw to you the first-born of the world,—those rare pilgrims whereof only one or two wander in nature at once, and before whom the vulgar great show as spectres and shadows merely.

[22] It is foolish to be afraid of making our ties too spiritual, as if so we could lose any genuine love. Whatever correction of our popular views we make from insight, nature will be sure to bear us out in, and though it seem to rob us of some joy, will repay us with a greater. Let us feel if we will the absolute insulation of man. We are sure that we have all in us. We go to Europe, or we pursue persons, or we read books, in the instinctive faith that these will call it out and reveal us to ourselves. Beggars all. The persons are such as we; the Europe, an old faded garment of dead persons; the books, their ghosts. Let us drop this idolatry. Let us give over this mendicancy. Let us even bid our dearest friends farewell, and defy them, saying 'Who are you? Unhand me; I will be dependent no more.' Ah! seest thou not, O brother, that thus we part only to meet again on a higher platform, and only be more each other's because we are more our own? A friend is Janus-faced: he looks to the past and the future. He is

the child of all my foregoing hours, the prophet of those to come. He is the harbinger of a greater friend. It is the property of the divine to be reproductive.

[23] I do then with my friends as I do with my books. I would have them where I can find them, but I seldom use them. We must have society on our own terms, and admit or exclude it on the slightest cause. I cannot afford to speak much with my friend. If he is great he makes me so great that I cannot descend to converse. In the great days, presentiments hover before me, far before me, in the firmament. I ought then to dedicate myself to them. I go in that I may seize them, I go out that I may seize them. I fear only that I may lose them receding into the sky in which now they are only a patch of brighter light. Then, though I prize my friends, I cannot afford to talk with them and study their visions, lest I lose my own. It would indeed give me a certain household joy to quit this lofty seeking, this spiritual astronomy or search of stars, and come down to warm sympathies with you; but then I know well I shall mourn always the vanishing of my mighty gods. It is true, next week I shall have languid times, when I can well afford to occupy myself with foreign objects; then I shall regret the lost literature of your mind, and wish you were by my side again. But if you come, perhaps you will fill my mind only with new visions; not with yourself but with your lustres, and I shall not be able any more than now to converse with you. So I will owe to my friends this evanes-

cent intercourse. I will receive from them not what they have but what they are. They shall give me that which properly they cannot give me, but which emanates from them. But they shall not hold me by any relations less subtle and pure. We will meet as though we met not, and part as though we parted not.

[24] It has seemed to me lately more possible than I knew, to carry a friendship greatly on one side, without due correspondence on the other. Why should I cumber myself with the poor fact that the receiver is not capacious? It never troubles the sun that some of his rays fall wide and vain into ungrateful space, and only a small part on the reflecting planet. Let your greatness educate the crude and cold companion. If he is unequal he will presently pass away; but thou art enlarged by thy own shining, and no longer a mate for frogs and worms, dost soar and burn with the gods of the empyrean. It is thought a disgrace to love unrequited. But the great will see that true love cannot be unrequited. True love transcends instantly the unworthy object and dwells and broods on the eternal, and when the poor interposed mask crumbles, it is not sad, but feels rid of so much earth and feels its independency the surer. Yet these things may hardly be said without a sort of treachery to the relation. The essence of friendship is entireness, a total magnanimity and trust. It must not surmise or provide for infirmity. It treats its object as a god, that it may deify both.

QUESTIONS

(Numbers refer to pages and paragraphs.)

126:3. Does Emerson in this essay write with more or less feeling than in the preceding one?

128:5. Judging from the essay thus far, how does Emerson's conception of friendship compare with the usual view?

134:12. Where in this paragraph does the style become suffused with emotion? Select one or more quotable sentences.

141:18. Would you be satisfied with a friendship such as is described in the first part of this paragraph? What would be the advantages of it?

What are the best paragraphs in the essay?

What have you learned from this essay about Emerson himself?

How would you compare this essay with ones previously studied?

What new ideas have you gained from it?

Do you agree entirely with Emerson's views on friendship?

HEROISM.

Paradise is under the shadow of swords.

—*Mahomet.*

[1] IN the elder English dramatists, and mainly in the plays of Beaumont and Fletcher, there is a constant recognition of gentility, as if a noble behavior were as easily marked in the society of their age as color is in our American population. When any Rodrigo, Pedro or Valerio enters, though he be a stranger, the duke or governor exclaims, 'This is a gentleman,' and proffers civilities without end; but all the rest are slag and refuse. In harmony with this delight in personal advantages there is in their plays a certain heroic cast of character and dialogue,—as in *Bonduca*, *Sophocles*, the *Mad Lover*, the *Double Marriage*,—wherein the speaker is so earnest and cordial and on such deep grounds of character, that the dialogue, on the slightest additional incident in the plot, rises naturally into poetry. Among many texts take the following. The Roman Martius has conquered Athens,—all but the invincible spirits of *Sophocles*, the duke of Athens, and *Dorigen*, his wife. The beauty of the latter inflames Martius, and he seeks to save her husband; but *Sophocles* will not ask his life, although assured that a word will save him, and the execution of both proceeds:—

Valerius. Bid thy wife farewell.

Soph. No, I will take no leave. My Dorigen,
Yonder, above, 'bout Ariadne's crown,
My spirit shall hover for thee. Prithee, haste.

Dor. Stay, Sophocles,—with this tie up my sight;
Let not soft nature so transformed be,
And lose her gentler sexed humanity,
To make me see my lord bleed. So, 'tis well;
Never one object underneath the sun
Will I behold before my Sophocles:
Farewell; now teach the Romans how to die.

Mar. Dost know what 'tis to die?

Soph. Thou dost not, Martius,
And, therefore, not what 'tis to live; to die
Is to begin to live. It is to end
An old, stale, weary work and to commence
A newer and a better. 'Tis to leave
Deceitful knaves for the society
Of gods and goodness. Thou thyself must part
At last from all thy garlands, pleasures, triumphs,
And prove thy fortitude what then 'twill do.

Val. But art not grieved nor vexed to leave thy life
thus?

Soph. Why should I grieve or vex for being sent
To them I ever loved best? Now I'll kneel,
But with my back toward thee: 'tis the last duty
This trunk can do the gods.

Mar. Strike, strike, Valerius,
Or Martius' heart will leap out at his mouth.
This is a man, a woman. Kiss thy lord,
And live with all the freedom you were wont.
O love! thou doubly hast afflicted me
With virtue and with beauty. Treacherous heart,
My hand shall cast thee quick into my urn,
Ere thou transgress this knot of piety.

Val. What ails my brother?

Soph. Martius, O Martius,

Thou now hast found a way to conquer me.

Dor. O star of Rome! what gratitude can speak
Fit words to follow such a deed as this?

Mar. This admirable duke, Valerius,
With his disdain of fortune and of death
Captived himself, has captivated me,
And though my arm hath ta'en his body here,
His soul hath subjugated Martius' soul.
By Romulus, he is all soul, I think;
He hath no flesh, and spirit cannot be gyved,
Then we have vanquished nothing; he is free,
And Martius walks now in captivity.

[2] I do not readily remember any poem, play, sermon, novel or oration that our press vents in the last few years, which goes to the same tune. We have a great many flutes and flageolets, but not often the sound of any fife. Yet Wordsworth's "Laodamia," and the ode of "Dion," and some sonnets, have a certain noble music; and Scott will sometimes draw a stroke like the portrait of Lord Evandale given by Balfour of Burley. Thomas Carlyle, with his natural taste for what is manly and daring in character, has suffered no heroic trait in his favorites to drop from his biographical and historical pictures. Earlier, Robert Burns has given us a song or two. In the Harleian Miscellanies there is an account of the battle of Lutzen which deserves to be read. And Simon Ockley's History of the Saracens recounts the prodigies of individual valor, with admiration all the more evident on the part of the narrator that he seems to think that his place in Christian Oxford requires of him some proper protestations of abhorrence. But if

we explore the literature of Heroism we shall quickly come to Plutarch, who is its Doctor and historian. To him we owe the Brasidas, the Dion, the Epaminondas, the Scipio of old, and I must think we are more deeply indebted to him than to all the ancient writers. Each of his "Lives" is a refutation to the despondency and cowardice of our religious and political theorists. A wild courage, a stoicism not of the schools but of the blood, shines in every anecdote, and has given that book its immense fame.

[3] We need books of this tart cathartic virtue more than books of political science or of private economy. Life is a festival only to the wise. Seen from the nook and chimney-side of prudence, it wears a ragged and dangerous front. The violations of the laws of nature by our predecessors and our contemporaries are punished in us also. The disease and deformity around us certify the infraction of natural, intellectual and moral laws, and often violation on violation to breed such compound misery. A lockjaw that bends a man's head back to his heels; hydrophobia that makes him bark at his wife and babes; insanity that makes him eat grass; war, plague, cholera, famine, indicate a certain ferocity in nature, which, as it had its inlet by human crime, must have its outlet by human suffering. Unhappily almost no man exists who has not in his own person become to some amount a stockholder in the sin, and so made himself liable to a share in the expiation.

[4] Our culture therefore must not omit the arming of the man. Let him hear in season that he is born

into the state of war, and that the commonwealth and his own well-being require that he should not go dancing in the weeds of peace, but warned, self-collected and neither defying nor dreading the thunder, let him take both reputation and life in his hand, and with perfect urbanity dare the gibbet and the mob by the absolute truth of his speech and the rectitude of his behavior.

[5] Towards all this external evil the man within the breast assumes a warlike attitude, and affirms his ability to cope single-handed with the infinite army of enemies. To this military attitude of the soul we give the name of Heroism. Its rudest form is the contempt for safety and ease, which makes the attractiveness of war. It is a self-trust which slights the restraints of prudence, in the plenitude of its energy and power to repair the harms it may suffer. The hero is a mind of such balance that no disturbances can shake his will, but pleasantly and as it were merrily he advances to his own music, alike in frightful alarms and in the tipsy mirth of universal dissoluteness. There is somewhat not philosophical in heroism; there is somewhat not holy in it; it seems not to know that other souls are of one texture with it; it hath pride; it is the extreme of individual nature. Nevertheless we must profoundly revere it. There is somewhat in great actions which does not allow us to go behind them. Heroism feels and never reasons, and therefore is always right; and although a different breeding, different religion and greater intellectual activity would have modified or even reversed the particular action, yet

for the hero that thing he does is the highest deed, and is not open to the censure of philosophers or divines. It is the avowal of the unschooled man that he finds a quality in him that is negligent of expense, of health, of life, of danger, of hatred, of reproach, and that he knows that his will is higher and more excellent than all actual and all possible antagonists.

[6] Heroism works in contradiction to the voice of mankind and in contradiction, for a time, to the voice of the great and good. Heroism is an obedience to a secret impulse of an individual's character. Now to no other man can its wisdom appear as it does to him, for every man must be supposed to see a little farther on his own proper path than any one else. Therefore just and wise men take umbrage at his act, until after some little time be past: then they see it to be in unison with their acts. All prudent men see that the action is clean contrary to a sensual prosperity; for every heroic act measures itself by its contempt of some external good. But it finds its own success at last, and then the prudent also extol.

[7] Self-trust is the essence of heroism. It is the state of the soul at war, and its ultimate objects are the last defiance of falsehood and wrong, and the power to bear all that can be inflicted by evil agents. It speaks the truth and it is just. It is generous, hospitable, temperate, scornful of petty calculations and scornful of being scorned. It persists; it is of an undaunted boldness and of a fortitude not to be wearied out. Its jest is the littleness of common life. That false prudence which dotes on health and wealth is the foil, the

butt and merriment of heroism. Heroism, like Plotinus is almost ashamed of its body. What shall it say then to the sugar-plums and cats'-cradles, to the toilet, compliments, quarrels, cards and custard, which rack the wit of all human society? What joys has kind nature provided for us dear creatures! There seems to be no interval between greatness and meanness. When the spirit is not master of the world, then it is its dupe. Yet the little man takes the great hoax so innocently, works in it so headlong and believing, is born red, and dies gray, arranging his toilet, attending on his own health, laying traps for sweet food and strong wine, setting his heart on a horse or a rifle, made happy with a little gossip or a little praise, that the great soul cannot choose but laugh at such earnest nonsense. "Indeed, these humble considerations make me out of love with greatness. What a disgrace is it to me to take note how many pairs of silk stockings thou hast, namely, these, and those that were the peach-colored ones; or to bear the inventory of thy shirts, as one for superfluity, and one other for use."

[8] Citizens, thinking after the laws of arithmetic, consider the inconvenience of receiving strangers at their fireside, reckon narrowly the loss of time and the unusual display: the soul of a better quality thrusts back the unseasonable economy into the vaults of life, and says, I will obey the God, and the sacrifice and the fire he will provide. Ibn Hankal, the Arabian geographer, describes a heroic extreme in the hospitality of Sogd, in Bukharia. "When I was in Sogd I saw a great building, like a palace, the gates of which were

open and fixed back to the wall with large nails. I asked the reason, and was told that the house had not been shut, night or day, for a hundred years. Strangers may present themselves at any hour and in whatever number; the master has amply provided for the reception of the men and their animals and is never happier than when they tarry for some time. Nothing of the kind have I seen in any other country." The magnanimous know very well that they who give time, or money, or shelter, to the stranger,—so it be done for love and not for ostentation,—do, as it were, put God under obligation to them, so perfect are the compensations of the universe. In some way the time they seem to lose is redeemed and the pains they seem to take remunerate themselves. These men fan the flame of human love and raise the standard of civil virtue among mankind. But hospitality must be for service and not for show, or it pulls down the host. The brave soul rates itself too high to value itself by the splendor of its table and draperies. It gives what it hath, and all it hath, but its own majesty can lend a better grace to bannocks and fair water than belong to city feasts.

[9] The temperance of the hero proceeds from the same wish to do no dishonor to the worthiness he has. But he loves it for its elegancy, not for its austerity. It seems not worth his while to be solemn and denounce with bitterness flesh-eating or wine-drinking, the use of tobacco, or opium, or tea, or silk, or gold. A great man scarcely knows how he dines, how he dresses, but without railing or precision his living is natural and poetic. John Eliot, the Indian Apostle, drank

water, and said of wine, "It is a noble, generous liquor and we should be humbly thankful for it, but, as I remember, water was made before it." Better still is the temperance of King David, who poured out on the ground unto the Lord the water which three of his warriors had brought him to drink, at the peril of their lives.

[10] It is told of Brutus, that when he fell on his sword after the battle of Philippi, he quoted a line of Euripides, "O Virtue! I have followed thee through life, and I find thee at last but a shade." I doubt not the hero is slandered by this report. The heroic soul does not sell its justice and its nobleness. It does not ask to dine nicely and to sleep warm. The essence of greatness is the perception that virtue is enough. Poverty is its ornament. Plenty does not need it, and can very well abide its loss.

[11] But that which takes my fancy most in the heroic class, is the good-humor and hilarity they exhibit. It is a height to which common duty can very well attain, to suffer and to dare with solemnity. But these rare souls set opinion, success, and life at so cheap a rate that they will not soothe their enemies by petitions, or the show of sorrow, but wear their own habitual greatness. Scipio, charged with peculation, refuses to do himself so great a disgrace as to wait for justification, though he had the scroll of his accounts in his hands, but tears it to pieces before the tribunes. Socrates's condemnation of himself to be maintained in all honor in the Prytaneum, during his life, and Sir Thomas More's playfulness at the scaffold, are of the same

strain. In Beaumont and Fletcher's "Sea Voyage," Julietta tells the stout captain and his company,—

Jul. Why, slaves, 't is in our power to hang ye.

Master.

Very likely,

'T is in our powers, then, to be hanged, and scorn ye.

These replies are sound and whole. Sport is the bloom and glow of a perfect health. The great will not condescend to take any thing seriously; all must be as gay as the song of a canary, though it were the building of cities or the eradication of old and foolish churches and nations which have cumbered the earth long thousands of years. Simple hearts put all the history and customs of this world behind them, and play their own play in innocent defiance of the Blue-Laws of the world; and such would appear, could we see the human race assembled in vision, like little children frolicking together, though to the eyes of mankind at large they wear a stately and solemn garb of works and influences.

[12] The interest these fine stories have for us, the power of a romance over the boy who grasps the forbidden book under his bench at school, our delight in the hero, is the main fact to our purpose. All these great and transcendent properties are ours. If we dilate in beholding the Greek energy, the Roman pride, it is that we are already domesticating the same sentiment. Let us find room for this great guest in our small houses. The first step of worthiness will be to disabuse us of our superstitious associations with places and times, with number and size. Why should these words, Athenian, Roman, Asia and England, so tingle in the ear? Let us feel that where the heart is, there

the muses, there the gods sojourn, and not in any geography of fame. Massachusetts, Connecticut River and Boston Bay you think paltry places, and the ear loves names of foreign and classic topography. But here we are:—that is a great fact, and, if we will tarry a little, we may come to learn that here is best. See to it only that thyself is here,—and art and nature, hope and dread, friends, angels and the Supreme Being shall not be absent from the chamber where thou sittest. Epaminondas, brave and affectionate, does not seem to us to need Olympus to die upon, nor the Syrian sunshine. He lies very well where he is. The Jerseys were handsome ground enough for Washington to tread, and London streets for the feet of Milton. A great man illustrates his place, makes his climate genial in the imagination of men, and its air the beloved element of all delicate spirits. That country is the fairest which is inhabited by the noblest minds. The pictures which fill the imagination in reading the actions of Pericles, Xenophon, Columbus, Bayard, Sidney, Hampden, teach us how needlessly mean our life is; that we, by the depth of our living, should deck it with more than regal or national splendor, and act on principles that should interest man and nature in the length of our days.

[13] We have seen or heard of many extraordinary young men who never ripened, or whose performance in actual life was not extraordinary. When we see their air and mien, when we hear them speak of society, of books, of religion, we admire their superiority; they seem to throw contempt on the whole state of the world;

theirs is the tone of a youthful giant who is sent to work revolutions. But they enter an active profession and the forming Colossus shrinks to the common size of man. The magic they used was the ideal tendencies, which always makes the Actual ridiculous; but the tough world has its revenge the moment they put their horses of the sun to plough in its furrow. They found no example and no companion, and their heart fainted. What then? The lesson they gave in their first aspirations is yet true; and a better valor and a purer truth shall one day execute their will and put the world to shame. Or why should a woman liken herself to any historical woman, and think, because Sappho, or Sévigné, or De Staël, or the cloistered souls who have had genius and cultivation do not satisfy the imagination and the serene Themis, none can,—certainly not she. Why not? She has a new and unattempted problem to solve, perchance that of the happiest nature that ever bloomed. Let the maiden, with erect soul, walk serenely on her way, accept the hint of each new experience, try in turn all the gifts God offers her that she may learn the power and the charm that like a new dawn radiating of the deep of space, her new-born being is. The fair girl who repels interference by a decided and proud choice of influences, so careless of pleasing, so wilful and lofty, inspires every beholder with somewhat of her own nobleness. The silent heart encourages her; O friend, never strike sail to a fear. Come into port greatly, or sail with God the seas. Not in vain you live, for every passing eye is cheered and refined by the vision.

[14] The characteristic of genuine heroism is its persistency. All men have wandering impulses, fits and starts of generosity. But when you have resolved to be great, abide by yourself, and do not weakly try to reconcile yourself with the world. The heroic cannot be the common, nor the common the heroic. Yet we have the weakness to expect the sympathy of people in those actions whose excellence is that they outrun sympathy and appeal to a tardy justice. If you would serve your brother, because it is fit for you to serve him, do not take back your words when you find that prudent people do not commend you. Be true to your own act, and congratulate yourself if you have done something strange and extravagant and broken the monotony of a decorous age. It was a high counsel that I once heard given to a young person, "Always do what you are afraid to do." A simple manly character need never make an apology, but should regard its past action with the calmness of Phocion, when he admitted that the event of the battle was happy, yet did not regret his dissuasion from the battle. *To Shuman*

[15] There is no weakness or exposure for which we cannot find consolation in the thought,—this is a part of my constitution, part of my relation and office to my fellow-creature. Has nature covenanted with me that I should never appear to disadvantage, never make a ridiculous figure? Let us be generous of our dignity as well as of our money. Greatness once and for ever has done with opinion. We tell our charities, not because we wish to be praised for them, not because we think they have great merit, but for our justification.

It is a capital blunder; as you discover when another man recites his charities.

[16] To speak the truth, even with some austerity, to live with some rigor of temperance, or some extremes of generosity, seems to be an asceticism which common good nature would appoint to those who are at ease and in plenty, in sign that they feel a brotherhood with the great multitude of suffering men. And not only need we breathe and exercise the soul by assuming the penalties of abstinence, of debt, of solitude, of unpopularity, but it behoves the wise man to look with a bold eye into those rarer dangers which sometimes invade men, and to familiarize himself with disgusting forms of disease, with sounds of execration, and the vision of violent death.

[17] Times of heroism are generally times of terror, but the day never shines in which this element may not work. The circumstances of man, we say, are historically somewhat better in this country and at this hour than perhaps ever before. More freedom exists for culture. It will not now run against an axe at the first step out of the beaten track of opinion. But whoso is heroic will always find crises to try his edge. Human virtue demands her champions and martyrs, and the trial of persecution always proceeds. It is but the other day that the brave Lovejoy gave his breast to the bullets of a mob, for the rights of free speech and opinion, and died when it was better not to live.

[18] I see not any road of perfect peace which a man can walk, but to take counsel of his own bosom. Let him quit too much association, let him go home much,

and stablish himself in those courses he approves. The unremitting retention of simple and high sentiments in obscure duties is hardening the character to that temper which will work with honor, if need be in the tumult, or on the scaffold. Whatever outrages have happened to men may befall a man again: and very easily in a republic, if there appear any signs of a decay of religion. Coarse slander, fire, tar and feathers and the gibbet, the youth may freely bring home to his mind and with what sweetness of temper he can, and inquire how fast he can fix his sense of duty, braving such penalties, whenever it may please the next newspaper and a sufficient number of his neighbors to pronounce his opinions incendiary.

[19] It may calm the apprehension of calamity in the most susceptible heart to see how quick a bound Nature has set to the utmost infliction of malice. We rapidly approach a brink over which no enemy can follow us.

Let them rave:

Thou art quiet in thy grave.

In the gloom of our ignorance of what shall be, in the hour when we are deaf to the higher voices, who does not envy them who have seen safely to an end their manful endeavor? Who that sees the meanness of our politics but inly congratulates Washington that he is long already wrapped in his shroud, and for ever safe; that he was laid sweet in his grave, the hope of humanity not yet subjugated in him? Who does not sometimes envy the good and brave who are no more to suffer from the tumults of the natural world, and await with curious complacency the speedy term of his own con-

versation with finite nature? And yet the love that will be annihilated sooner than treacherous has already made death impossible, and affirms itself no mortal but a native of the deeps of absolute and inextinguishable being.

QUESTIONS

(Numbers refer to pages and paragraphs.)

- 148:1. Does this essay begin directly with the subject? If not, where is this reached?
- 151:4. In what sense is every man born into a state of war?
- 152:5. What is Emerson's definition of heroism?
- 153:6. What further definition of heroism do you find here?
- 153:7. What quality added here?
- 155:9. What further quality of heroism?
- 156:11. What quality is added here?
- 157:12. Select a sentence which expresses the main thought of this paragraph.
- 161:17. "Whoso is heroic will always find crises to try his edge." Name any cause to-day that it requires some heroism to advocate.
- 162:19. "The meanness of our politics," etc. Is this true to-day?

CHARACTER.

The sun set; but set not his hope:
Stars rose; his faith was earlier up:
Fixed on the enormous galaxy,
Deeper and older seemed his eye:
And matched his sufferance sublime
The taciturnity of time.
He spoke, and words more soft than rain
Brought the Age of Gold again:
His action won such reverence sweet,
As hid all measure of the feat.

Work of his hand
He nor commends nor grieves:
Pleads for itself the fact;
As unrepenting Nature leaves
Her every act.

[1] I have read that those who listened to Lord Chatham felt that there was something finer in the man, than anything which he said. It has been complained of our brilliant English historian of the French Revolution, that when he has told all his facts about Mirabeau, they do not justify his estimate of his genius. The Gracchi, Agis, Cleomenes, and others of Plutarch's heroes, do not in the record of facts equal their own fame. Sir Philip Sidney, the Earl of Essex, Sir Walter Raleigh, are men of great figure, and of few deeds. We cannot find the smallest part of the personal weight of Washington, in the narrative of his exploits. The authority of the name of Schiller is too great for his

books. This inequality of the reputation to the works or the anecdotes, is not accounted for by saying that the reverberation is longer than the thunder-clap; but somewhat resided in these men which begot an expectation that outran all their performance. The largest part of their power was latent. This is that which we call Character,—a reserved force which acts directly by presence, and without means. It is conceived of as a certain undemonstrable force, a Familiar or Genius, by whose impulses the man is guided, but whose counsels he cannot impart; which is company for him, so that such men are often solitary, or if they chance to be social, do not need society, but can entertain themselves very well alone. The purest literary talent appears at one time great, at another time small, but character is of a stellar and undiminishable greatness. What others effect by talent or by eloquence this man accomplishes by some magnetism. “Half his strength he put not forth.” His victories are by demonstration of superiority, and not by crossing of bayonets. He conquers, because his arrival alters the face of affairs. “‘O Iole! how did you know that Hercules was a god?’ ‘Because,’ answered Iole, ‘I was content the moment my eyes fell on him. When I beheld Theseus, I desired that I might see him offer battle, or at least guide his horses in the chariot-race; but Hercules did not wait for a contest; he conquered whether he stood, or walked, or sat, or whatever thing he did.’” Man, ordinarily a pendant to events, only half attached, and that awkwardly, to the world he lives in, in these examples appears to share the life of things, and to be an expres-

sion of the same laws which control the tides and the sun, numbers and quantities.

[2] But to use a more modest illustration, and nearer home, I observe, that in our political elections, where this element, if it appears at all, can only occur in its coarsest form, we sufficiently understand its incomparable rate. The people know that they need in their representative much more than talent, namely, the power to make his talent trusted. They cannot come at their ends by sending to Congress a learned, acute, and fluent speaker, if he be not one who, before he was appointed by the people to represent them, was appointed by Almighty God to stand for a fact,—invincibly persuaded of that fact in himself,—so that the most confident and the most violent persons learn that here is resistance on which both impudence and terror are wasted, namely, faith in a fact. The men who carry their points do not need to inquire of their constituents what they should say, but are themselves the country which they represent: nowhere are its emotions or opinions so instant and true as in them; nowhere so pure from a selfish infusion. The constituency at home hearkens to their words, watches the color of their cheek, and therein, as in a glass, dresses its own. Our public assemblies are pretty good tests of manly force. Our frank countrymen of the west and south have a taste for character, and like to know whether the New Englander is a substantial man, or whether the hand can pass through him.

[3] The same motive force appears in trade. There are geniuses in trade, as well as in war, or the state,

or letters; and the reason why this or that man is fortunate, is not to be told. It lies in the man: that is all anybody can tell you about it. See him, and you will know as easily why he succeeds, as, if you see Napoleon, you would comprehend his fortune. In the new objects we recognize the old game, the habit of fronting the fact, and not dealing with it at second-hand, through the perceptions of somebody else. Nature seems to authorize trade, as soon as you see the natural merchant, who appears not so much a private agent as her factor and Minister of Commerce. His natural probity combines with his insight into the fabric of society, to put him above tricks, and he communicates to all his own faith, that contracts are of no private interpretation. The habit of his mind is a reference to standards of natural equity and public advantage; and he inspires respect, and the wish to deal with him, both for the quiet spirit of honor which attends him, and for the intellectual pastime which the spectacle of so much ability affords. This immensely stretched trade, which makes the capes of the Southern Ocean his wharves, and the Atlantic Sea his familiar port, centres in his brain only; and nobody in the universe can make his place good. In his parlor, I see very well that he has been at hard work this morning, with that knitted brow, and that settled humor, which all his desire to be courteous cannot shake off. I see plainly how many firm acts have been done; how many valiant *noes* have this day been spoken, when others would have uttered ruinous *yeas*. I see, with the pride of art, and skill of masterly arithmetic and power of

remote combination, the consciousness of being an agent and play-fellow of the original laws of the world. He too believes that none can supply him, and that a man must be born to trade, or he cannot learn it.

[4] This virtue draws the mind more, when it appears in action to ends not so mixed. It works with most energy in the smallest companies and in private relations. In all cases, it is an extraordinary and incomputable agent. The excess of physical strength is paralyzed by it. Higher natures overpower lower ones by affecting them with a certain sleep. The faculties are locked up, and offer no resistance. Perhaps that is the universal law. When the high cannot bring up the low to itself, it benumbs it, as man charms down the resistance of the lower animals. Men exert on each other a similar occult power. How often has the influence of a true master realized all the tales of magic! A river of command seemed to run down from his eyes into all those who beheld him, a torrent of strong sad light, like an Ohio or Danube, which pervaded them with his thoughts, and colored all events with the hue of his mind. "What means did you employ?" was the question asked of the wife of Concini, in regard to her treatment of Mary of Medici and the answer was, "Only that influence which every strong mind has over a weak one." Cannot Cæsar in irons shuffle off the irons, and transfer them to the person of Hippo or Thraso the turnkey? Is an iron handcuff so immutable a bond? Suppose a slaver on the coast of Guinea should take on board a gang of negroes, which should contain persons of the stamp of Toussaint L'Ouverture:

or, let us fancy, under these swarthy masks he has a gang of Washingtons in chains. When they arrive at Cuba will the relative order of the ship's company be the same? Is there nothing but rope and iron? Is there no love, no reverence? Is there never a glimpse of right in a poor slave-captain's mind; and cannot these be supposed available to break, or elude, or in any manner overmatch the tension of an inch or two of iron ring?

[5] This is a natural power, like light and heat, and all nature coöperates with it. The reason why we feel one man's presence, and do not feel another's, is as simple as gravity. Truth is the summit of being: justice is the application of it to affairs. All individual natures stand in a scale, according to the purity of this element in them. The will of the pure runs down from them into other natures, as water runs down from a higher into a lower vessel. This natural force is no more to be withstood, than any other natural force. We can drive a stone upward for a moment into the air, but it is yet true that all stones will forever fall; and whatever instances can be quoted of unpunished theft, or of a lie which somebody credited, justice must prevail, and it is the privilege of truth to make itself believed. // Character is this moral order seen through the medium of an individual nature. An individual is an encloser. Time and space, liberty and necessity, truth and thought, are left at large no longer. Now, the universe is a close or pound. All things exist in the man tinged with the manners of his soul. With what quality is in him, he infuses all nature that he

can reach; nor does he tend to lose himself in vastness, but, at how long a curve soever, all his regards return into his own good at last. He animates all he can, and he sees only what he animates. He encloses the world, as the patriot does his country, as a material basis for his character, and a theatre for action. A healthy soul stands united with the Just and the True, as the magnet arranges itself with the pole, so that he stands to all beholders like a transparent object betwixt them and the sun, and whoso journeys towards the sun, journeys towards that person. He is thus the medium of the highest influence to all who are not on the same level. Thus men of character are the conscience of the society to which they belong.

[6] The natural measure of this power is the resistance of circumstances. Impure men consider life as it is reflected in opinions, events, and persons. They cannot see the action, until it is done. Yet its moral element pre-existed in the actor, and its quality as right or wrong, it was easy to predict. Everything in nature is bipolar, or has a positive and negative pole. There is a male and a female, a spirit and a fact, a north and a south. Spirit is the positive, the event is the negative. Will is the north, action the south pole. Character may be ranked as having its natural place in the north. It shares the magnetic currents of the system. The feeble souls are drawn to the south or negative pole. They look at the profit or hurt of the action. They never behold a principle until it is lodged in a person. They do not wish to be lovely, but to be loved. The class of character like to hear of their

faults: the other class do not like to hear of faults; they worship events; secure to them a fact, a connection, a certain chain of circumstances, and they will ask no more. The hero sees that the event is ancillary: it must follow *him*. A given order of events has no power to secure to him the satisfaction which the imagination attaches to it; the soul of goodness escapes from any set of circumstances, whilst prosperity belongs to a certain mind, and will introduce that power and victory which is its natural fruit, into any order of events. No change of circumstances can repair a defect of character. We boast our emancipation from many superstitions; but if we have broken any idols, it is through a transfer of the idolatry. What have I gained, that I no longer immolate a bull to Jove, or to Neptune, or a mouse to Hecate; that I do not tremble before the Eumenides, or the Catholic Purgatory, or the Calvinistic Judgment-day,—if I quake at opinion, the public opinion, as we call it; or at the threat of assault, or contumely, or bad neighbors, or poverty, or mutilation, or at the rumor of revolution, or of murder? If I quake, what matters it what I quake at? Our proper vice takes form in one or another shape, according to the sex, age, or temperament of the person, and, if we are capable of fear, will readily find terrors. The covetousness or the malignity which saddens me, when I ascribe it to society, is my own. I am always environed by myself. On the other part, rectitude is a perpetual victory, celebrated not by cries of joy, but by serenity, which is joy fixed or habitual. It is disgraceful to fly to events for confirmation of our truth and worth. The capital-

ist does not run every hour to the broker, to coin his advantages into current money of the realm; he is satisfied to read in the quotations of the market, that his stocks have risen. The same transport which the occurrence of the best events in the best order would occasion me, I must learn to taste purer in the perception that my position is every hour meliorated, and does already command those events I desire. That exultation is only to be checked by the foresight of an order of things so excellent, as to throw all our prosperities into the deepest shade.

[7] The face which character wears to me is self-sufficingness. I revere the person who is rich; so that I cannot think of him as alone, or poor, or exiled, or unhappy, or a client, but as perpetual patron, benefactor, and beatified man. Character is centrality, the impossibility of being displaced or upset. A man should give us a sense of mass. Society is frivolous, and shreds its day into scraps, its conversation into ceremonies and escapes. But if I go to see an ingenious man, I shall think myself poorly entertained if he give me nimble pieces of benevolence and etiquette; rather he shall stand stoutly in his place, and let me apprehend, if it were only his resistance; know that I have encountered a new and positive quality;—great refreshment for both of us. It is much, that he does not accept the conventional opinions and practices. That nonconformity will remain a goad and remembrancer, and every inquirer will have to dispose of him, in the first place. There is nothing real or useful that is not a seat of war. Our houses ring with laughter and

personal and critical gossip, but it helps little. But the uncivil, unavailable man, who is a problem and a threat to society, whom it cannot let pass in silence, but must either worship or hate,—and to whom all parties feel related, both the leaders of opinion, and the obscure and eccentric,—he helps; he puts America and Europe in the wrong, and destroys the scepticism which says, “man is a doll, let us eat and drink, ’tis the best we can do,” by illuminating the untried and unknown. Acquiescence in the establishment, and appeal to the public, indicate infirm faith, heads which are not clear, and which must see a house built, before they can comprehend the plan of it. The wise man not only leaves out of his thought the many, but leaves out the few. Fountains, fountains, the self-moved, the absorbed, the commander because he is commanded, the assured, the primary,—they are good; for these announce the instant presence of supreme power.

[8] Our action should rest mathematically on our substance. In nature, there are no false valuations. A pound of water in the ocean-tempest has no more gravity than in a midsummer pond. All things work exactly according to their quality, and according to their quantity; attempt nothing they cannot do, except man only. He has pretension: he wishes and attempts things beyond his force. I read in a book of English memoirs, “Mr. Fox (afterwards Lord Holland) said, he must have the Treasury; he had served up to it, and would have it.”—Xenophon and his Ten Thousand were quite equal to what they attempted, and did it; so equal, that it was not suspected to be a grand

and inimitable exploit. Yet there stands that fact unrepeatd, a high-water-mark in military history. Many have attempted it since, and not been equal to it. It is only on reality, that any power of action can be based. No institution will be better than the institutor. I knew an amiable and accomplished person who undertook a practical reform, yet I was never able to find in him the enterprise of love he took in hand. He adopted it by ear and by the understanding from the books he had been reading. All his action was tentative, a piece of the city carried out into the fields, and was the city still, and no new fact, and could not inspire enthusiasm. Had there been something latent in the man, a terrible undemonstrated genius agitating and embarrassing his demeanor, we had watched for its advent. It is not enough that the intellect should see the evils, and their remedy. We shall still postpone our existence, nor take the ground to which we are entitled, whilst it is only a thought and not a spirit that incites us. We have not yet served up to it.

[9] These are properties of life, and another trait is the notice of incessant growth. Men should be intelligent and earnest. They must also make us feel that they have a controlling happy future, opening before them, which sheds a splendor on the passing hour. The hero is misconceived and misreported: he cannot therefore wait to unravel any man's blunders: he is again on his road, adding new powers and honors to his domain, and new claims on your heart, which will bankrupt you, if you have loitered about the old things, and have not kept your relation to him, by

adding to your wealth. New actions are the only apologies and explanations of old ones, which the noble can bear to offer or to receive. If your friend has displeased you, you shall not sit down to consider it, for he has already lost all memory of the passage, and has doubled his power to serve you, and, ere you can rise up again, will burden you with blessings.

[10] We have no pleasure in thinking of a benevolence that is only measured by its works. Love is inexhaustible, and if its estate is wasted, its granary emptied, still cheers and enriches, and the man, though he sleep, seems to purify the air, and his house to adorn the landscape and strengthen the laws. People always recognize this difference. We know who is benevolent, by quite other means than the amount of subscription to soup-societies. It is only low merits that can be enumerated. Fear, when your friends say to you what you have done well, and say it through; but when they stand with uncertain timid looks of respect and half-dislike, and must suspend their judgment for years to come, you may begin to hope. Those who live to the future must always appear selfish to those who live to the present. Therefore it was droll in the good Riemer, who has written memoirs of Goethe, to make out a list of his donations and good deeds, as, so many hundred thalers given to Stilling, to Hegel, to Tischbein: a lucrative place found for Professor Voss, a post under the Grand Duke for Herder, a pension for Meyer, two professors recommended to foreign universities, &c., &c. The longest list of specifications of benefit would look very short. A man is a poor creature, if

he is to be measured so. For all these, of course, are exceptions; and the rule and hodiernal life of a good man is benefaction. The true charity of Goethe is to be inferred from the account he gave Dr. Eckermann, of the way in which he had spent his fortune. "Each bon-mot of mine has cost a purse of gold. Half a million of my own money, the fortune I inherited, my salary, and the large income derived from my writings for fifty years back, have been expended to instruct me in what I now know. I have besides seen," &c.

[11] I own it is but poor chat and gossip to go to enumerate traits of this simple and rapid power, and we are painting the lightning with charcoal; but in these long nights and vacations, I like to console myself so. Nothing but itself can copy it. A word warm from the heart enriches me. I surrender at discretion. How death-cold is literary genius before this fire of life! These are the touches that reanimate my heavy soul, and give it eyes to pierce the dark of nature. I find, where I thought myself poor, there was I most rich. Thence comes a new intellectual exaltation, to be again rebuked by some new exhibition of character. Strange alternation of attraction and repulsion: Character repudiates intellect, yet excites it; and character passes into thought, is published so, and then is ashamed before new flashes of moral worth.

[12] Character is nature in the highest form. It is of no use to ape it, or to contend with it. Somewhat is possible of resistance, and of persistence, and of creation, to this power, which will foil all emulation.

[13] This masterpiece is best wheré nō hands but nature's have been laid on it. Care is taken that the greatly-destined shall slip up into life in the shade, with no thousand-eyed Athens to watch and blazon every new thought, every blushing emotion of young genius. Two persons lately,—very young children of the most high God,—have given me occasion for thought. When I explored the source of their sanctity, and charm for the imagination, it seemed as if each answered, "From my non-conformity: I never listened to your people's law, or to what they call their gospel, and wasted my time. I was content with the simple rural poverty of my own; hence this sweetness: my work never reminds you of that;—is pure of that." And nature advertises me in such persons, that, in democratic America, she will not be democratized. How cloistered and constitutionally sequestered from the market and from scandal! It was only this morning, that I sent away some wild flowers of these wood-gods. They are a relief from literature,—these fresh draughts from the sources of thought and sentiment; as we read, in an age of polish and criticism, the first lines of written prose and verse of a nation. How captivating is their devotion to their favorite books, whether Æschylus, Dante, Shakspeare, or Scott, as feeling that they have a stake in that book: who touches that, touches them;—and especially the total solitude of the critic, the Patmos of thought from which he writes, in unconsciousness of any eyes that shall ever read this writing. Could they dream on still, as angels, and not wake to comparisons, and to be flattered: Yet

some natures are too good to be spoiled by praise, and wherever the vein of thought reaches down into the profound, there is no danger from vanity. Solemn friends will warn them of the danger of the head's being turned by the flourish of trumpets, but they can afford to smile. I remember the indignation of an eloquent Methodist at the kind admonitions of a Doctor of Divinity,—“My friend, a man can neither be praised nor insulted.” But forgive the counsels; they are very natural. I remember the thought which occurred to me when some ingenious and spiritual foreigners came to America, was, Have you been victimized in being brought hither?—or, prior to that, answer me this, “Are you victimizable?”

[14] As I have said, nature keeps these sovereignties in her own hands, and however pertly our sermons and disciplines would divide some share of credit, and teach that the laws fashion the citizen, she goes her own gait, and puts the wisest in the wrong. She makes very light of gospels and prophets, as one who has a great many more to produce, and no excess of time to spare on any one. There is a class of men, individuals of which appear at long intervals, so eminently endowed with insight and virtue, that they have been unanimously saluted as *divine*, and who seem to be an accumulation of that power we consider. Divine persons are character born, or, to borrow a phrase from Napoleon, they are victory organized. They are usually received with ill-will, because they are new, and because they set a bound to the exaggeration that has been made of the personality of the last divine

person. Nature never rhymes her children, nor makes two men alike. When we see a great man, we fancy a resemblance to some historical person, and predict the sequel of his character and fortune, a result which he is sure to disappoint. None will ever solve the problem of his character according to our prejudice, but only in his own high unprecedented way. Character wants room; must not be crowded on by persons, nor be judged from glimpses got in the press of affairs or on few occasions. It needs perspective, as a great building. It may not, probably does not, form relations rapidly; and we should not require rash explanation, either on the popular ethics, or on our own, of its action.

[15] I look on Sculpture as history. I do not think the Apollo and the Jove impossible in flesh and blood. Every trait which the artist recorded in stone, he had seen in life, and better than his copy. We have seen many counterfeits, but we are born believers in great men. How easily we read in old books, when men were few, of the smallest action of the patriarchs. We require that a man should be so large and columnar in the landscape, that it should deserve to be recorded, that he arose, and girded up his loins, and departed to such a place. The most credible pictures are those of majestic men who prevailed at their entrance, and convinced the senses; as happened to the eastern magian who was sent to test the merits of Zertusht or Zoroaster. When the Yunani sage arrived at Balkh, the Persians tell us, Gushtasp appointed a day on which the mobeds of every country should assemble,

and a golden chair was placed for the Yunani sage. Then the beloved of Yezdam, the prophet Zertusht, advanced into the midst of the assembly. The Yunani sage, on seeing that chief, said, "This form and this gait cannot lie, and nothing but truth can proceed from them." Plato said, it was impossible not to believe in the children of the gods, "though they should speak without probable or necessary arguments." I should think myself very unhappy in my associates, if I could not credit the best things in history. "John Bradshaw," says Milton, "appears like a consul, from whom the fasces are not to depart with the year; so that not on the tribunal only but throughout his life, you would regard him as sitting in judgment upon kings." I find it more credible, since it is anterior information, that one man should *know heaven*, as the Chinese say, than that so many men should know the world "The virtuous prince confronts the gods, without any misgiving. He waits a hundred ages till a sage comes, and does not doubt. He who confronts the gods, without any misgiving, knows heaven; he who waits a hundred ages until a sage comes, without doubting, knows men. Hence the virtuous prince moves, and for ages shows empire the way." But there is no need to seek remote examples. He is a dull observer whose experience has not taught him the reality and force of magic, as well as of chemistry. The coldest precisian cannot go abroad without encountering inexplicable influences. One man fastens an eye on him, and the graves of the memory render up their dead; the secrets that make him wretched

either to keep or to betray, must be yielded;—another, and he cannot speak, and the bones of his body seem to lose their cartilage; the entrance of a friend adds grace, boldness, and eloquence to him; and there are persons, he cannot choose but remember, who gave a transcendent expansion to his thought, and kindled another life in his bosom.

[16] What is so excellent as strict relations of amity, when they spring from this deep root? The sufficient reply to the sceptic, who doubts the power and the furniture of man, is in that possibility of joyful intercourse with persons, which makes the faith and practice of all reasonable men. I know nothing which life has to offer so satisfying as the profound good understanding which can subsist, after much exchange of good offices, between two virtuous men, each of whom is sure of himself, and sure of his friend. It is a happiness which postpones all other gratifications, and makes politics, and commerce, and churches, cheap. For, when men shall meet as they ought, each a benefactor, a shower of stars, clothed with thoughts, with deeds, with accomplishments, it should be the festival of nature which all things announce. Of such friendship, love in the sexes is the first symbol, as all other things are symbols of love. Those relations to the best men, which, at one time, we reckoned the romances of youth, become, in the progress of the character, the most solid enjoyment.

[17] If it were possible to live in right relations with men!—if we could abstain from asking anything of them, from asking their praise, or help, or pity, and

content us with compelling them through the virtue of the eldest laws! Could we not deal with a few persons,—with one person,—after the unwritten statutes, and make an experiment of their efficacy? Could we not pay our friend the compliment of truth, of silence, of forbearing? Need we be so eager to seek him? If we are related, we shall meet. It was a tradition of the ancient world, that no metamorphosis could hide a god from a god; and there is a Greek verse which runs,

The Gods are to each other not unknown.

Friends also follow the laws of divine necessity; they gravitate to each other, and cannot otherwise:—

When each the other shall avoid
Shall each by each be most enjoyed.

Their relation is not made, but allowed. The gods must seat themselves without seneschal in our Olympus, and as they can install themselves by seniority divine. Society is spoiled if pains are taken, if the associates are brought a mile to meet. And if it be not society, it is a mischievous, low, degrading jangle, though made up of the best. All the greatness of each is kept back, and every foible in painful activity, as if the Olympians should meet to exchange snuff-boxes.

[18] Life goes headlong. We chase some flying scheme, or we are hunted by some fear or command behind us. But if suddenly we encounter a friend we pause; our heat and hurry look foolish enough; now pause, now possession, is required, and the power to swell the moment from the resources of the heart. The moment is all, in all noble relations.

[19] A divine person is the prophecy of the mind; a friend is the hope of the heart. Our beatitude waits for the fulfilment of these two in one. The ages are opening this moral force. All force is the shadow or symbol of that. Poetry is joyful and strong, as it draws its inspiration thence. Men write their names on the world, as they are filled with this. History has been mean; our nations have been mobs; we have never seen a man: that divine form we do not yet know, but only the dream and prophecy of such: we do not know the majestic manners which belong to him, which appease and exalt the beholder. We shall one day see that the most private is the most public energy, that quality atones for quantity, and grandeur of character acts in the dark, and succors them who never saw it. What greatness has yet appeared, is beginnings and encouragements to us in this direction. The history, of those gods and saints which the world has written, and then worshipped, are documents of character. The ages have exulted in the manners of a youth who owed nothing to fortune, and who was hanged at the Tyburn of his nation, who, by the pure quality of his nature, shed an epic splendor around the facts of his death which has transfigured every particular into an universal symbol for the eyes of mankind. This great defeat is hitherto our highest fact. But the mind requires a victory to the senses, a force of character which will convert judge, jury, soldier, and king; which will rule animal and mineral virtues, and blend with the courses of sap, of rivers, of winds, of stars, and of moral agents.

[20] If we cannot attain at a bound to these grandeurs, at least, let us do them homage. In society, high advantages are set down to the possessor as disadvantages. It requires the more wariness in our private estimates. I do not forgive in my friends the failure to know a fine character, and to entertain it with thankful hospitality. When at last, that which we have always longed for is arrived, and shines on us with glad rays out of that far celestial land, then to be coarse, then to be critical, and treat such a visitant with the jabber and suspicion of the streets, argues a vulgarity that seems to shut the doors of heaven. This is confusion, this the right insanity, when the soul no longer knows its own, nor where its allegiance, its religion, are due. Is there any religion but this, to know that wherever in the wide desert of being the holy sentiment we cherish has opened into a flower, it blooms for me? if none sees it I see it; I am aware, if I alone, of the greatness of the fact. Whilst it blooms, I will keep sabbath or holy time, and suspend my gloom, and my folly and jokes. Nature is indulged by the presence of this guest. There are many eyes that can detect and honor the prudent and household virtues; there are many that can discern Genius on his starry track, though the mob is incapable; but when that love which is all-suffering, all-abstaining, all-aspiring, which has vowed to itself, that it will be a wretch and also a fool in this world, sooner than soil its white hands by any compliances, comes into our streets and houses,—only the pure and aspiring can know its face, and the only compliment they can pay it, is to own it.

QUESTIONS

(Numbers refer to pages and paragraphs.)

167:3. Is Emerson's estimate of the business man higher or lower than the usual view?

169:5. "Whatever instances can be quoted of unpunished theft or of a lie which somebody credited, justice must prevail." In what previous essay do you find the same thought?

170:6. "Everything in nature is bi-polar, or has a positive and negative pole." In what earlier essay was this thought developed? "I am always environed by myself." Explain. Is this true?

174:9. Select a sentence for quotation.

176:11. Note the frequent figurative expressions in this paragraph.

182:17. "If we are related, we shall meet." Compare Friendship, par. 5.

183:19. Select a sentence for quotation. From this paragraph, what can you say of Emerson's ideals? Is he an optimist or a pessimist? "A youth who owed nothing to fortune." Who is meant?

184:20. How does the style of this paragraph differ from that of the rest of the essay?

POLITICS.

Gold and iron are good
To buy iron and gold;
All earth's fleece and food
For their like are sold.
Boded Merlin wise,
Proved Napoleon great,—
Nor kind nor coinage buys
Aught above its rate.
Fear, Craft, and Avarice
Cannot rear a State.
Out of dust to build
What is more than dust,—
Walls Amphion piled
Phœbus stablish must.
When the Muses nine
With the Virtues meet,
Find to their design
An Atlantic seat,
By green orchard boughs
Fended from the heat,
Where the statesman ploughs
Furrow for the wheat;
When the Church is social worth,
When the state-house is the hearth,
Then the perfect State is come,
The republican at home.

[1] In dealing with the State, we ought to remember that its institutions are not aboriginal, though they existed before we were born: that they are not superior to the citizen: that every one of them was once the act

of a single man: every law and usage was a man's expedient to meet a particular case; that they all are imitable, all alterable; we may make as good; we may make better. Society is an illusion to the young citizen. It lies before him in rigid repose, with certain names, men, and institutions, rooted like oak-trees to the centre, round which all arrange themselves the best they can. But the old statesman knows that society is fluid; there are no such roots and centres; but any particle may suddenly become the centre of the movement, and compel the system to gyrate round it, as every man of strong will, like Pisistratus, or Cromwell, does for a time, and every man of truth, like Plato, or Paul, does forever. But politics rests on necessary foundations, and cannot be treated with levity. Republics abound in young civilians, who believe that the laws make the city, that grave modifications of the policy and modes of living, and employments of the population, that commerce, education, and religion, may be voted in or out; and that any measure, though it were absurd, may be imposed on a people, if only you can get sufficient voices to make it a law. But the wise know that foolish legislation is a rope of sand, which perishes in the twisting; that the State must follow, and not lead the character and progress of the citizen; the strongest usurper is quickly got rid of; and they only who build on Ideas, build for eternity; and that the form of government which prevails, is the expression of what cultivation exists in the population which permits it. The law is only a memorandum. We are superstitious, and esteem the statute somewhat:

so much life as it has in the character of living men, is its force. The statute stands there to say, yesterday we agreed so and so, but how feel ye this article to-day? Our statute is a currency, which we stamp with our own portrait: it soon becomes unrecognizable, and in process of time will return to the mint. Nature is not democratic, nor limited monarchical, but despotic, and will not be fooled or abated of any jot of her authority, by the pertest of her sons: and as fast as the public mind is opened to more intelligence, the code is seen to be brute and stammering. It speaks not articulately, and must be made to. Meantime the education of the general mind never stops. The reveries of the true and simple are prophetic. What the tender poetic youth dreams, and prays, and paints to-day, but shuns the ridicule of saying aloud, shall presently be the resolutions of public bodies, then shall be carried as grievance and bill of rights through conflict and war, and then shall be triumphant law and establishment for a hundred years, until it gives place, in turn, to new prayers and pictures. The history of the State sketches in coarse outline the progress of thought, and follows at a distance the delicacy of culture and of aspiration.

[2] The theory of politics, which has possessed the mind of men, and which they have expressed the best they could in their laws and in their revolutions, considers persons and property as the two objects for whose protection government exists. Of persons, all have equal rights, in virtue of being identical in nature. This interest, of course, with its whole power demands

a democracy. Whilst the rights of all as persons are equal, in virtue of their access to reason, their rights in property are very unequal. One man owns his clothes, and another owns a county. This accident, depending, primarily, on the skill and virtue of the parties, of which there is every degree, and secondarily, on patrimony, falls unequally, and its rights, of course, are unequal. Personal rights, universally the same, demand a government framed on the ratio of the census: property demands a government framed on the ratio of owners and of owning. Laban, who has flocks and herds, wishes them looked after by an officer on the frontiers, lest the Midianites shall drive them off, and pays a tax to that end. Jacob has no flocks or herds, and no fear of the Midianites, and pays no tax to the officer. It seemed fit that Laban and Jacob should have equal rights to elect the officer, who is to defend their persons, but that Laban and not Jacob, should elect the officer who is to guard the sheep and cattle. And, if question arise whether additional officers or watch-towers should be provided, must not Laban and Isaac, and those who must sell part of their herds to buy protection for the rest, judge better of this, and with more right, than Jacob, who, because he is a youth and a traveller, eats their bread and not his own?

[3] In the earliest society the proprietors made their own wealth, and so long as it comes to the owners in the direct way, no other opinion would arise in any equitable community, than that property should make the law for property, and persons the law for persons.

[4] But property passes through donation or inherit-

ance to those who do not create it. Gift, in one case, makes it as really the new owner's, as labor made it the first owner's: in the other case, of patrimony, the law makes an ownership, which will be valid in each man's view according to the estimate which he sets on the public tranquillity.

[5] It was not, however, found easy to embody the readily admitted principle, that property should make law for property, and persons for persons: since persons and property mixed themselves in every transaction. At last it seems settled, that the rightful distinction was, that the proprietors should have more elective franchise than non-proprietors; on the Spartan principle of "calling that which is just, equal; not that which is equal, just."

[6] That principle no longer looks so self evident as it appeared in former times, partly, because doubts have arisen whether too much weight had not been allowed in the laws, to property, and such a structure given to our usages, as allowed the rich to encroach on the poor, and to keep them poor; but mainly, because there is an instinctive sense, however obscure and yet inarticulate, that the whole constitution of property, on its present tenures, is injurious, and its influence on persons deteriorating and degrading; that truly, the only interest for the consideration of the State, is persons; that property will always follow persons; that the highest end of government is the culture of men: and if men can be educated, the institutions will share their improvement, and the moral sentiment will write the law of the land.

[7] If it be not easy to settle the equity of this question, the peril is less when we take note of our natural defences. We are kept by better guards than the vigilance of such magistrates as we commonly elect. Society always consists, in greatest part, of young and foolish persons. The old, who have seen through the hypocrisy of courts and statesmen, die, and leave no wisdom to their sons. They believe their own newspaper, as their fathers did at their age. With such an ignorant and deceivable majority, States would soon run to ruin, but that there are limitations beyond which the folly and ambition of governors cannot go. Things have their laws, as well as men; and things refuse to be trifled with. Property will be protected. Corn will not grow, unless it is planted and manured; but the farmer will not plant or hoe it, unless the chances are a hundred to one, that he will cut and harvest it. Under any forms, persons and property must and will have their just sway. They exert their power, as steadily as matter its attraction. Cover up a pound of earth never so cunningly, divide and subdivide it; melt it to liquid, convert it to gas; it will always weigh a pound: it will always attract and resist other matter, by the full virtue of one pound weight;—and the attributes of a person, his wit and his moral energy, will exercise, under any law or extinguishing tyranny, their proper force,—if not overtly, then covertly; if not for the law, then against it; with right, or by might.

[8] The boundaries of personal influence it is impossible to fix, as persons are organs of moral or super-

natural force. Under the dominion of an idea which possesses the minds of multitudes, as civil freedom, or the religious sentiment, the powers of persons are no longer subjects of calculation. A nation of men unanimously bent on freedom, or conquest, can easily confound the arithmetic of statist, and achieve extravagant actions, out of all proportion to their means; as, the Greeks, the Saracens, the Swiss, the Americans, and the French have done.

[9] In like manner, to every particle of property belongs its own attraction. A cent is the representative of a certain quantity of corn or other commodity. Its value is in the necessities of the animal man. It is so much warmth, so much bread, so much water, so much land. The law may do what it will with the owner of property, its just power will still attach to the cent. The law may in a mad freak say, that all shall have power except the owners of property: they shall have no vote. Nevertheless, by a higher law, the property will, year after year, write every statute that respects property. The non-proprietor will be the scribe of the proprietor. What the owners wish to do, the whole power of property will do, either through the law, or else in defiance of it. Of course, I speak of all the property, not merely of the great estates. When the rich are outvoted, as frequently happens, it is the joint treasury of the poor which exceeds their accumulations. Every man owns something, if it is only a cow, or a wheelbarrow, or his arms, and so has that property to dispose of.

[10] The same necessity which secures the rights of

person and property against the malignity or folly of the magistrate, determines the form and methods of governing, which are proper to each nation, and to its habit of thought, and nowise transferable to other states of society. In this country, we are very vain of our political institutions, which are singular in this, that they sprung, within the memory of living men, from the character and condition of the people, which they still express with sufficient fidelity,—and we ostentatiously prefer them to any other in history. They are not better, but only fitter for us. We may be wise in asserting the advantage in modern times of the democratic form, but to other states of society, in which religion consecrated the monarchical, that and not this was expedient. Democracy is better for us, because the religious sentiment of the present time accords better with it. Born democrats, we are nowise qualified to judge of monarchy, which, to our fathers living in the monarchical idea, was also relatively right. But our institutions, though in coincidence with the spirit of the age, have not any exemption from the practical defects which have discredited other forms. Every actual State is corrupt. Good men must not obey the laws too well. What satire on government can equal the severity of censure conveyed in the word *politic*, which now for ages has signified *cunning*, intimating that the State is a trick?

[11] The same benign necessity and the same practical abuse appear in the parties into which each State divides itself, of opponents and defenders of the administration of the government. Parties are also founded

on instincts, and have better guides to their own humble aims than the sagacity of their leaders. They have nothing perverse in their origin, but rudely mark some real and lasting relation. We might as wisely reprove the east wind, or the frost, as a political party, whose members, for the most part, could give no account of their position, but stand for the defence of those interests in which they find themselves. Our quarrel with them begins, when they quit this deep natural ground at the bidding of some leader, and, obeying personal considerations, throw themselves into the maintenance and defence of points, nowise belonging to their system. A party is perpetually corrupted by personality. Whilst we absolve the association from dishonesty, we cannot extend the same character to their leaders. They reap the rewards of the docility and zeal of the masses which they direct. Ordinarily, our parties are parties of circumstance, and not of principle; as, the planting interest in conflict with the commercial; the party of capitalists, and that of operatives; parties which are identical in their moral character, and which can easily change ground with each other, in the support of many of their measures. Parties of principle, as, religious sects, or the party of free-trade, of universal suffrage, of abolition of slavery, of abolition of capital punishment, degenerate into personalities, or would inspire enthusiasm. The vice of our leading parties in this country (which may be cited as a fair specimen of these societies of opinion) is, that they do not plant themselves on the deep and necessary grounds to which they are respectively

entitled, but lash themselves to fury in the carrying of some local and momentary measure, nowise useful to the commonwealth. Of the two great parties, which, at this hour, almost share the nation between them, I should say, that one has the best cause, and the other contains the best men. The philosopher, the poet, or the religious man, will of course, wish to cast his vote with the democrat, for free-trade, for wide suffrage, for the abolition of legal cruelties in the penal code, and for facilitating in every manner the access of the young and the poor to the sources of wealth and power. But he can rarely accept the persons whom the so-called popular party propose to him as representatives of these liberalities. They have not at heart the ends which give to the name of democracy what hope and virtue are in it. The spirit of our American radicalism is destructive and aimless: it is not loving, it has no ulterior and divine ends; but is destructive only out of hatred and selfishness. On the other side, the conservative party, composed of the most moderate, able, and cultivated part of the population, is timid, and merely defensive of property. It vindicates no right, it aspires to no real good, it brands no crime, it proposes no generous policy, it does not build, nor write, nor cherish the arts, nor foster religion, nor establish schools, nor encourage science, nor emancipate the slave, nor befriend the poor, or the Indian, or the immigrant. From neither party, when in power, has the world any benefit to expect in science, art, or humanity, at all commensurate with the resources of the nation.

[12] I do not for these defects despair of our republic. We are not at the mercy of any waves of chance. In the strife of ferocious parties, human nature always finds itself cherished, as the children of the convicts at Botany Bay are found to have as healthy a moral sentiment as other children. Citizens of feudal states are alarmed at our democratic institutions lapsing into anarchy; and the older and more cautious among ourselves are learning from Europeans to look with some terror at our turbulent freedom. It is said that in our license of construing the Constitution, and in the despotism of public opinion, we have no anchor; and one foreign observer thinks he has found the safeguard in the sanctity of Marriage among us; and another thinks he has found it in our Calvinism. Fisher Ames expressed the popular security more wisely, when he compared a monarchy and a republic, saying, "that a monarchy is a merchantman, which sails well, but will sometimes strike on a rock, and go to the bottom; whilst a republic is a raft, which would never sink, but then your feet are always in water." No forms can have any dangerous importance, whilst we are befriended by the laws of things. It makes no difference how many tons weight of atmosphere presses on our heads, so long as the same pressure resists it within the lungs. Augment the mass a thousand fold, it cannot begin to crush us, as long as reaction is equal to action. The fact of two poles, of two forces, centripetal and centrifugal, is universal, and each force by its own activity develops the other. Wild liberty develops iron conscience. Want of liberty, by strength-

ening law and decorum, stupefies conscience. 'Lynch-law' prevails only where there is greater hardihood and self-subsistency in the leaders. A mob cannot be a permanency: everybody's interest requires that it should not exist, and only justice satisfies all.

[13] We must trust infinitely to the beneficent necessity which shines through all laws. Human nature expresses itself in them as characteristically as in statues, or songs, or railroads, and an abstract of the codes of nations would be a transcript of the common conscience. Governments have their origin in the moral identity of men. Reason for one is seen to be reason for another, and for every other. There is a middle measure which satisfies all parties, be they never so many, or so resolute for their own. Every man finds a sanction for his simplest claims and deeds in decisions of his own mind, which he calls Truth and Holiness. In these decisions all the citizens find a perfect agreement, and only in these; not in what is good to eat, good to wear, good use of time, or what amount of land, or of public aid, each is entitled to claim. This truth and justice men presently endeavor to make application of, to the measuring of land, the apportionment of service, the protection of life and property. Their first endeavors, no doubt, are very awkward. Yet absolute right is the first governor; or, every government is an impure theocracy. The idea after which each community is aiming to make and mend its law, is, the will of the wise man. The wise man, it cannot find in nature, and it makes awkward but earnest efforts to secure his government by con-

trivance; as, by causing the entire people to give their voices on every measure; or, by a double choice to get the representation of the whole; or, by a selection of the best citizens; or, to secure the advantages of efficiency and internal peace, by confiding the government to one, who may himself select his agents. All forms of government symbolize an immortal government, common to all dynasties and independent of numbers, perfect where two men exist, perfect where there is only one man.

[14] Every man's nature is a sufficient advertisement to him of the character of his fellows. My right and my wrong, is their right and their wrong. Whilst I do what is fit for me, and abstain from what is unfit, my neighbor and I shall often agree in our means, and work together for a time to one end. But whenever I find my dominion over myself not sufficient for me, and undertake the direction of him also, I overstep the truth, and come into false relations to him. I may have so much more skill or strength than he, that he cannot express adequately his sense of wrong, but it is a lie, and hurts like a lie both him and me. Love and nature cannot maintain the assumption: it must be executed by a practical lie, namely, by force. This undertaking for another, is the blunder which stands in colossal ugliness in the governments of the world. It is the same thing in numbers, as in a pair, only not quite so intelligible. I can see well enough a great difference between my setting myself down to a self-control, and my going to make somebody else act after my views: but when a quarter of

the human race assume to tell me what I must do, I may be too much disturbed by the circumstances to see so clearly the absurdity of their command. Therefore, all public ends look vague and quixotic beside private ones. For, any laws but those which men make for themselves, are laughable. If I put myself in the place of my child, and we stand in one thought, and see that things are thus or thus, that perception is law for him and me. We are both there, both act. But if, without carrying him into the thought, I look over into his plot, and guessing how it is with him, ordain this or that, he will never obey me. This is the history of governments,—one man does something which is to bind another. A man who cannot be acquainted with me, taxes me; looking from afar at me, ordains that a part of my labor shall go to this or that whimsical end, not as I, but as he happens to fancy. Behold the consequence. Of all debts, men are least willing to pay the taxes. What a satire is this on government! Everywhere they think they get their money's worth, except for these.

[15] Hence, the less government we have, the better,—the fewer laws, and the less confided power. The antidote to this abuse of formal Government, is, the influence of private character, the growth of the Individual; the reappearance of the principal to supersede the proxy; the appearance of the wise man, of whom the existing government, is, it must be owned, but a shabby imitation. That which all things tend to educe, which freedom, cultivation, intercourse, revolutions, go to form and deliver, is character; that is

the end of nature, to reach unto this coronation of her king. To educate the wise man, the State exists; and with the appearance of the wise man, the State expires. The appearance of character makes the State unnecessary. The wise man is the State. He needs no army, fort, or navy,—he loves men too well; no bribe, or feast, or palace, to draw friends to him; no vantage ground, no favorable circumstance. He needs no library, for he has not done thinking; no church, for he is a prophet; no statute book, for he is the law-giver; no money, for he is value; no road, for he is at home where he is; no experience, for the life of the creator shoots through him and looks from his eyes. He has no personal friends, for he who has the spell to draw the prayer and piety of all men unto him, needs not husband and educate a few, to share with him a select and poetic life. His relation to men is angelic; his memory is myrrh to them; his presence, frankincense and flowers.

[16] We think our civilization near its meridian, but we are yet only at the cock-crowing and the morning star. In our barbarous society the influence of character is in its infancy. As a political power, as the rightful lord who is to tumble all rulers from their chairs, its presence is hardly yet suspected. Malthus and Ricardo quite omit it; the Annual Register is silent; in the Conversations' Lexicon, it is not set down; the President's Message, the Queen's Speech, have not mentioned it; and yet it is never nothing. Every thought which genius and piety throw into the world, alters the world. The gladiators in the lists

of power feel, through all their frocks of force and simulation, the presence of worth. I think the very strife of trade and ambition are confession of this divinity; and successes in those fields are the poor amends, the fig-leaf with which the shamed soul attempts to hide its nakedness. I find the like unwilling homage in all quarters. It is because we know how much is due from us, that we are impatient to show some petty talent as a substitute for worth. We are haunted by a conscience of this right to grandeur of character, and are false to it. But each of us has some talent, can do somewhat useful, or graceful, or formidable, or amusing, or lucrative. That we do, as an apology to others and to ourselves, for not reaching the mark of a good and equal life. But it does not satisfy us, whilst we thrust it on the notice of our companions. It may throw dust in their eyes, but does not smooth our own brow, or give us the tranquillity of the strong when we walk abroad. We do penance as we go. Our talent is a sort of expiation, and we are constrained to reflect on our splendid moment, with a certain humiliation, as somewhat too fine, and not as one act of many acts, a fair expression of our permanent energy. Most persons of ability meet in society with a kind of tacit appeal. Each seems to say, 'I am not all here.' Senators and presidents have climbed so high with pain enough, not because they think the place specially agreeable, but as an apology for real worth, and to vindicate their manhood in our eyes. This conspicuous chair is their compensation to themselves for being of a poor, cold,

hard nature. They must do what they can. Like one class of forest animals, they have nothing but a prehensile tail; climb they must, or crawl. If a man found himself so rich-natured that he could enter into strict relations with the best persons, and make life serene around him by the dignity and sweetness of his behavior, could he afford to circumvent the favor of the caucus and the press, and covet relations so hollow and pompous, as those of a politician? Surely nobody would be a charlatan, who could afford to be sincere.

[17] The tendencies of the times favor the idea of self-government, and leave the individual, for all code, to the rewards and penalties of his own constitution, which work with more energy than we believe, whilst we depend on artificial restraints. The movement in this direction has been very marked in modern history. Much has been blind and discreditable, but the nature of the revolution is not affected by the vices of the revolters; for this is a purely moral force. It was never adopted by any party in history, neither can be. It separates the individual from all party, and unites him, at the same time, to the race. It promises a recognition of higher rights than those of personal freedom, or the security of property. A man has a right to be employed, to be trusted, to be loved, to be revered. The power of love, as the basis of a State, has never been tried. We must not imagine that all things are lapsing into confusion, if every tender protestant be not compelled to bear his part in certain social conventions: nor doubt that roads can be built, letters carried, and the fruit of labor secured, when the govern-

ment of force is at an end. Are our methods now so excellent that all competition is hopeless? Could not a nation or friends even devise better ways? On the other hand, let not the most conservative and timid fear anything from a premature surrender of the bayonet, and the system of force. For, according to the order of nature, which is quite superior to our will, it stands thus; there will always be a government of force, where men are selfish; and when they are pure enough to abjure the code of force, they will be wise enough to see how these public ends of the post-office, of the highway, of commerce, and the exchange of property, of museums and libraries, of institutions of art and science, can be answered.

[18] We live in a very low state of the world, and pay unwilling tribute to governments founded on force. There is not, among the most religious and instructed men of the most religious and civil nations, a reliance on the moral sentiment, and a sufficient belief in the unity of things to persuade them that society can be maintained without artificial restraints, as well as the solar system; or that the private citizen might be reasonable, and a good neighbor, without the hint of a jail or a confiscation. What is strange too, there never was in any man sufficient faith in the power of rectitude, to inspire him with the broad design of renovating the State on the principle of right and love. All those who have pretended this design, have been partial reformers, and have admitted in some manner the supremacy of the bad State. I do not call to mind a single human being who has steadily denied the author-

ity of the laws, on the simple ground of his own moral nature. Such designs, full of genius and full of fate as they are, are not entertained except avowedly as air-pictures. If the individual who exhibits them, dare to think them practicable, he disgusts scholars and churchmen; and men of talent, and women of superior sentiments, cannot hide their contempt. Not the less does nature continue to fill the heart of youth with suggestions of this enthusiasm, and there are now men,—if indeed I can speak in the plural number,—more exactly, I will say, I have just been conversing with one man, to whom no weight of adverse experience will make it for a moment appear impossible, that thousands of human beings might exercise towards each other the grandest and simplest sentiments, as well as a knot of friends, or a pair of lovers.

QUESTIONS

(Numbers refer to pages and paragraphs.)

187:1. Will good laws make a good city? "The law is only a memorandum." Explain.

190:4. What difficulty arises from the two objects for which government exists?

192:8. What war of recent times illustrates the truth of the last sentence? Why do not Emerson's essays become "out-of-date"?

193:10. "Good men must not obey the laws too well." Why not? When did Emerson advise disobedience to the laws? See Introduction.

195:11. "Of the two great parties," etc. To what extent is this description true to-day?

198:14. Select a sentence for quotation.

200:15. "The appearance of character makes the State unnecessary." Explain. Is this true?

What inference can you draw from this essay as to Emerson's ideals? his estimate of men? his hopes for the future? How far do you agree with him?

NATURE.

The rounded world is fair to see,
Nine times folded in mystery:
Though baffled seers cannot impart
The secret of its laboring heart,
Throb thine with Nature's throbbing breast,
And all is clear from east to west.
Spirit that lurks each form within
Beckons to spirit of its kin;
Self-kindled every atom glows,
And hints the future which it owes.

[1] There are days which occur in this climate, at almost any season of the year, wherein the world reaches its perfection, when the air, the heavenly bodies, and the earth, make a harmony, as if nature would indulge her offspring; when, in these bleak upper sides of the planet, nothing is to desire that we have heard of the happiest latitudes, and we bask in the shining hours of Florida and Cuba; when everything that has life gives sign of satisfaction, and the cattle that lie on the ground seem to have great and tranquil thoughts. These halcyons may be looked for with a little more assurance in that pure October weather, which we distinguish by the name of the Indian Summer. The day, immeasurably long, sleeps over the broad hills and warm wide fields. To have lived through all its sunny hours, seems longevity enough. The solitary places do not seem quite lonely. At the gates of the forest, the surprised man of the

world is forced to leave his city estimates of great and small, wise and foolish. The knapsack of custom falls off his back with the first step he makes into these precincts. Here is sanctity which shames our religions, and reality which discredits our heroes. Here we find nature to be the circumstance which dwarfs every other circumstance, and judges like a god all men that come to her. We have crept out of our close and crowded houses into the night and morning, and we see what majestic beauties daily wrap us in their bosom. How willingly we would escape the barriers which render them comparatively impotent, escape the sophistication and second thought, and suffer nature to entrance us. The tempered light of the woods is like a perpetual morning, and is stimulating and heroic. The anciently reported spells of these places creep on us. The stems of pines, hemlocks, and oaks, almost gleam like iron on the excited eye. The incommunicable trees begin to persuade us to live with them, and quit our life of solemn trifles. Here no history, or church, or state, is interpolated on the divine sky and the immortal year. How easily we might walk onward into the opening landscape, absorbed by new pictures, and by thoughts fast succeeding each other, until by degrees the recollection of home was crowded out of the mind, all memory obliterated by the tyranny of the present, and we were led in triumph by nature.

[2] These enchantments are medicinal, they sober and heal us. These are plain pleasures, kindly and native to us. We come to our own, and make friends with matter, which the ambitious chatter of the schools

would persuade us to despise. We never can part with it; the mind loves its old home: as water to our thirst, so is the rock, the ground, to our eyes, and hands, and feet. It is firm water: it is cold flame: what health, what affinity! Ever an old friend, ever like a dear friend and brother, when we chat affectedly with strangers, comes in this honest face, and takes a grave liberty with us, and shames us out of our nonsense. Cities give not the human senses room enough. We go out daily and nightly to feed the eyes on the horizon, and require so much scope, just as we need water for our bath. There are all degrees of natural influence, from these quarantine powers of nature, up to her dearest and gravest ministrations to the imagination and the soul. There is the bucket of cold water from the spring, the wood-fire to which the chilled traveller rushes for safety,—and there is the sublime moral of autumn and of noon. We nestle in nature, and draw our living as parasites from her roots and grains, and we receive glances from the heavenly bodies, which call us to solitude, and foretell the remotest future. The blue zenith is the point in which romance and reality meet. I think, if we should be rapt away into all that we dream of heaven, and should converse with Gabriel and Uriel, the upper sky would be all that would remain of our furniture.

[3] It seems as if the day was not wholly profane, in which we have given heed to some natural object. The fall of snowflakes in a still air, preserving to each crystal its perfect form; the blowing of sleet over a wide sheet of water, and over plains, the waving rye-

field, the mimic waving of acres of houstonia, whose innumerable florets whiten and ripple before the eye; the reflections of trees and flowers in glassy lakes; the musical steaming odorous south wind, which converts all trees to windharps; the crackling and spurting of hemlock in the flames; or of pine logs, which yield glory to the walls and faces in the sitting-room,—these are the music and pictures of the most ancient religion. My house stands in low land, with limited outlook, and on the skirt of the village. But I go with my friend to the shore of our little river, and with one stroke of the paddle, I leave the village politics and personalities, yes, and the world of villages and personalities behind, and pass into a delicate realm of sunset and moonlight, too bright almost for spotted man to enter without noviciate and probation. We penetrate bodily this incredible beauty: we dip our hands in this painted element: our eyes are bathed in these lights and forms. A holiday, a villeggiatura, a royal revel, the proudest, most heart-rejoicing festival that valor and beauty, power and taste, ever decked and enjoyed, establishes itself on the instant. These sunset clouds, these delicately emerging stars, with their private and ineffable glances, signify it and proffer it. I am taught the poorness of our invention, the ugliness of towns and palaces. Art and luxury have early learned that they must work as enchantment and sequel to this original beauty. I am over-instructed for my return. Henceforth I shall be hard to please. I cannot go back to toys. I am grown expensive and sophisticated. I can no longer live without elegance:

but a countryman shall be my master of revels. He who knows the most, he who knows what sweets and virtues are in the ground, the waters, the plants, the heavens, and how to come at these enchantments, is the rich and royal man. Only as far as the masters of the world have called in nature to their aid, can they reach the height of magnificence. This is the meaning of their hanging-gardens, villas, garden-houses, islands, parks, and preserves, to back their faulty personality with these strong accessories. I do not wonder that the landed interest should be invincible in the state with these dangerous auxiliaries. These bribe and invite; not kings, not palaces, not men, not women, but these tender and poetic stars, eloquent of secret promises. We heard what the rich man said, we knew of his villa, his grove, his wine, and his company, but the provocation and point of the invitation came out of these beguiling stars. In their soft glances, I see what men strove to realize in some Versailles, or Paphos, or Ctesiphon. Indeed, it is the magical lights of the horizon, and the blue sky for the background, which save all our works of art, which were otherwise bawbles. When the rich tax the poor with servility and obsequiousness, they should consider the effect of men reputed to be the possessors of nature, on imaginative minds. Ah! if the rich were rich as the poor fancy riches! A boy hears a military band play on the field at night, and he has kings and queens; and famous chivalry palpably before him. He hears the echoes of a horn in a hill country, in the Notch Mountains, for example,

which converts the mountains into an Æolian harp, and this supernatural *tiralira* restores to him the Dorian mythology, Apollo, Diana, and all divine hunters and huntresses. Can a musical note be so lofty, so haughtily beautiful! To the poor young poet, thus fabulous is his picture of society; he is loyal; he respects the rich; they are rich for the sake of his imagination; how poor his fancy would be, if they were not rich! That they have some high-fenced grove, which they call a park; that they live in larger and better-garnished saloons than he has visited, and go in coaches, keeping only the society of the elegant, to watering-places, and to distant cities, are the groundwork from which he has delineated estates of romance, compared with which their actual possessions are shanties and paddocks. The muse herself betrays her son, and enhances the gifts of wealth and well-born beauty, by a radiation out of the air, and clouds, and forests that skirt the road,—a certain haughty favor, as if from patrician genii to patricians, a kind of aristocracy in nature, a prince of the power of the air:

[4] The moral sensibility which makes Edens and Tempes so easily, may not be always found, but the material landscape is never far off. We can find these enchantments without visiting the Como Lake, or the Madeira Islands. We exaggerate the praises of local scenery. In every landscape, the point of astonishment is the meeting of the sky and the earth, and that is seen from the first hillock as well as from the top of the Alleghanies. The stars at night stoop

down over the brownest, homeliest common, with all the spiritual magnificence which they shed on the Campagna, or on the marble deserts of Egypt. The uprolled clouds and the colors of morning and evening, will transfigure maples and alders. The difference between landscape and landscape is small, but there is great difference in the beholders. There is nothing so wonderful in any particular landscape, as the necessity of being beautiful under which every landscape lies. Nature cannot be surprised in undress. Beauty breaks in everywhere.

[5] But it is very easy to outrun the sympathy of readers on this topic, which schoolmen called *natura naturata*, or nature passive. One can hardly speak directly of it without excess. It is as easy to broach in mixed companies what is called "the subject of religion." A susceptible person does not like to indulge his tastes in this kind, without the apology of some trivial necessity; he goes to see a wood-lot, or to look at the crops, or to fetch a plant or a mineral from a remote locality, or he carries a fowling-piece, or a fishing-rod. I suppose this shame must have a good reason. A diletantism in nature is barren and unworthy. The fop of fields is no better than his brother of Broadway. Men are naturally hunters and inquisitive of wood-craft, and I suppose that such a gazetteer as wood-cutters and Indians should furnish facts for, would take place in the most sumptuous drawing-rooms of all the "Wreaths" and "Flora's chaplets" of the book-shops; yet ordinarily, whether we are too clumsy for so subtle a topic, or from what-

ever cause, as soon as men begin to write on nature, they fall into euphuism. Frivolity is a most unfit tribute to Pan, who ought to be represented in the mythology as the most continent of gods. I would not be frivolous before the admirable reserve and prudence of time, yet I cannot renounce the right of returning often to this old topic. The multitude of false churches accredits the true religion. Literature, poetry, science, are the homage of man to this unfathomed secret, concerning which no sane man can affect an indifference or incuriosity. Nature is loved by what is best in us. It is loved as the city of God, although, or rather because there is no citizen. The sunset is unlike anything that is underneath it: it wants men. And the beauty of nature must always seem unreal and mocking, until the landscape has human figures, that are as good as itself. If there were good men, there would never be this rapture in nature. If the king is in the palace, nobody looks at the walls. It is when he is gone, and the house is filled with grooms and gazers, that we turn from the people, to find relief in the majestic men that are suggested by the pictures and the architecture. The critics who complain of the sickly separation of the beauty of nature from the thing to be done, must consider that our hunting of the picturesque is inseparable from our protest against false society. Man is fallen; nature is erect, and serves as a differential thermometer, detecting the presence or absence of the divine sentiment in man. By fault of our dullness and selfishness, we are looking up to nature, but

when we are convalescent, nature will look up to us. We see the foaming brook with compunction: if our own life flowed with the right energy, we should shame the brook. The stream of zeal sparkles with real fire, and not with reflex rays of sun and moon. Nature may be as selfishly studied as trade. Astronomy to the selfish becomes astrology. Psychology, mesmerism (with intent to show where our spoons are gone); and anatomy and physiology, become phrenology and palmistry.

[6] But taking timely warning, and leaving many things unsaid on this topic, let us not longer omit our homage to the Efficient Nature, *natura naturans*, the quick cause, before which all forms flee as the driven snows, itself secret, its works driven before it in flocks and multitudes, (as the ancient represented nature by Proteus, a shepherd,) and in undescribable variety. It publishes itself in creatures, reaching from particles and spicula, through transformation on transformation to the highest symmetries, arriving at consummate results without a shock or a leap. A little heat, that is, a little motion, is all that differences the bald, dazzling white, and deadly cold poles of the earth from the prolific tropical climates. All changes pass without violence, by reason of the two cardinal conditions of boundless space and boundless time. Geology has initiated us into the secularity of nature, and taught us to disuse our dame-school measures, and exchange our Mosaic and Ptolemaic schemes for her large style. We knew nothing rightly, for want of perspective. Now we learn what patient periods must

round themselves before the rock is formed, then before the rock is broken, and the first lichen race has disintegrated the thinnest external plate into soil, and opened the door for the remote Flora, Fauna, Ceres, and Pomona, to come in. How far off yet is the trilobite! how far the quadruped! how inconceivably remote is man! All duly arrive, and then race after race of men. It is a long way from granite to the oyster; farther yet to Plato, and the preaching of the immortality of the soul. Yet all must come, as surely as the first atom has two sides.

[7] Motion or change, and identity or rest, are the first and second secrets of nature: Motion and Rest. The whole code of her laws may be written on the thumbnail, or the signet of a ring. The whirling bubble on the surface of a brook, admits us to the secret of the mechanics of the sky. Every shell on the beach is a key to it. A little water made to rotate in a cup explains the formation of the simpler shells; the addition of matter from year to year, arrives at last at the most complex form; and yet so poor is nature with all her craft, that, from the beginning to the end of the universe, she has but one stuff,—but one stuff with its two ends, to serve up all her dream-like variety. Compound it how she will, star, sand, fire, water, tree, man, it is still one stuff, and betrays the same properties.

[8] Nature is always consistent, though she feigns to contravene her own laws. She keeps her laws, and seems to transcend them. She arms and equips an animal to find its place and living in the earth,

and, at the same time, she arms and equips another animal to destroy it. Space exists to divide creatures; but by clothing the sides of a bird with a few feathers, she gives him a petty omnipresence. The direction is forever onward, but the artist still goes back for materials, and begins again with the first elements on the most advanced stage: otherwise, all goes to ruin. If we look at her work, we seem to catch a glance of a system in transition. Plants are the young of the world, vessels of health and vigor; but they grope ever upward toward consciousness; the trees are imperfect men, and seem to bemoan their imprisonment, rooted in the ground. The animal is the novice and probationer of a more advanced order. The men, though young, having tasted the first drop from the cup of thought, are already dissipated: the maples and ferns are still uncorrupt; yet no doubt, when they come to consciousness, they too will curse and swear. Flowers so strictly belong to youth, that we adult men soon come to feel, that their beautiful generations concern not us: we have had our day; now let the children have theirs. The flowers jilt us, and we are old bachelors with our ridiculous tenderness.

[9] Things are so strictly related, that according to the skill of the eye, from any one object the parts and properties of any other may be predicted. If we had eyes to see it, a bit of stone from the city wall would certify us of the necessity that man must exist, as readily as the city. That identity makes us all one, and reduces to nothing great intervals on our customary scale. We talk of deviations from natural

life, as if artificial life were not also natural. The smoothest curled courtier in the boudoirs of a palace has an animal nature, rude and aboriginal as a white bear, omnipotent to its own ends, and is directly related, there amid essences and billets-doux, to Himalah mountain-chains, and the axis of the globe. If we consider how much we are nature's, we need not be superstitious about towns, as if that terrific or benefic force did not find us there also, and fashion cities. Nature who made the mason, made the house. We may easily hear too much of rural influences. The cool disengaged air of natural objects, makes them enviable to us, chafed and irritable creatures with red faces, and we think we shall be as grand as they, if we camp out and eat roots; but let us be men instead of woodchucks, and the oak and the elm shall gladly serve us, though we sit in chairs of ivory on carpets of silk.

[10] This guiding identity runs through all the surprises and contrasts of the piece, and characterizes every law. Man carries the world in his head, the whole astronomy and chemistry suspended in a thought. Because the history of nature is characterized in his brain, therefore is he the prophet and discoverer of her secrets. Every known fact in natural science was divined by the presentiment of somebody, before it was actually verified. A man does not tie his shoe without recognizing laws which bind the farthest regions of nature: moon, plant, gas, crystal, are concrete geometry and numbers. Common sense knows its own, and recognizes the fact at first sight in chemical

experiment. The common sense of Franklin, Dalton, Davy, and Black, is the same common sense which made the arrangements which now it discovers.

[11] If the identity expresses organized rest, the counter action runs also into organization. The astronomers said, 'Give us matter, and a little motion, and we will construct the universe. It is not enough that we should have matter, we must also have a single impulse, one shove to launch the mass, and generate the harmony of the centrifugal and centripetal forces. Once heave the ball from the hand, and we can show how all this mighty order grew.'—'A very unreasonable postulate,' said the metaphysicians, 'and a plain begging of the question. Could you not prevail to know the genesis of projection, as well as the continuation of it?' Nature, meanwhile, had not waited for the discussion, but, right or wrong, bestowed the impulse, and the balls rolled. It was no great affair, a mere push, but the astronomers were right in making much of it, for there is no end to the consequences of the act. That famous aboriginal push propagates itself through all the balls of the system, and through every atom of every ball, through all the races of creatures, and through the history and performances of every individual. Exaggeration is in the course of things. Nature sends no creature, no man into the world, without adding a small excess of his proper quality. Given the planet, it is still necessary to add the impulse; so, to every creature nature added a little violence of direction in its proper path, a shove to put it on its way; in every instance, a slight gener-

osity, a drop too much. Without electricity the air would rot, and without this violence of direction, which men and women have, without a spice of bigot and fanatic, no excitement, no efficiency. We aim above the mark, to hit the mark. Every act hath some falsehood of exaggeration in it. And when now and then comes along some sad, sharp-eyed man, who sees how paltry a game is played, and refuses to play, but blabs the secret;—how then? is the bird flown? O no, the wary Nature sends a new troop of fairer forms, of lordlier youths, with a little more excess of direction to hold them fast to their several aim; makes them a little wrong-headed in that direction in which they are rightest, and on goes the game again with new whirl, for a generation or two more. The child with his sweet pranks, the fool of his senses, commanded by every sight and sound, without any power to compare and rank his sensations, abandoned to a whistle or a painted chip, to a lead dragoon, or a gingerbread-dog, individualizing everything, generalizing nothing, delighted with every new thing, lies down at night overpowered by the fatigue, which this day of continual pretty madness has incurred. But Nature has answered her purpose with the curly, dimpled lunatic. She has tasked every faculty, and has secured the symmetrical growth of the bodily frame, by all these attitudes and exertions,—an end of the first importance, which could not be trusted to any care less perfect than her own. This glitter, this opaline lustre plays round the top of every toy to his eye, to ensure his fidelity, and he is deceived

to his good. We are made alive and kept alive by the same arts. Let the stoics say what they please, we do not eat for the good of living, but because the meat is savory and the appetite is keen. The vegetable life does not content itself with casting from the flower or the tree a single seed, but it fills the air and earth with a prodigality of seeds, that, if thousands perish, thousands may plant themselves, that hundreds may come up, that tens may live to maturity, that, at least, one may replace the parent. All things betray the same calculated profusion. The excess of fear with which the animal frame is hedged round, shrinking from cold, starting at sight of a snake, or at a sudden noise, protects us, through a multitude of groundless alarms, from some one real danger at last. The lover seeks in marriage his private felicity and perfection, with no prospective end; and nature hides in his happiness her own end, namely, progeny, or the perpetuity of the race.

[12] But the craft with which the world is made, runs also into the mind and character of men. No man is quite sane; each has a vein of folly in his composition, a slight determination of blood to the head, to make sure of holding him hard to some one point which nature had taken to heart. Great causes are never tried on their merits; but the cause is reduced to particulars to suit the size of the partisans, and the contention is ever hottest on minor matters. Not less remarkable is the overfaith of each man in the importance of what he has to do or say. The poet, the prophet, has a higher value for what he utters

than any hearer, and therefore it gets spoken. The strong, self-complacent Luther declares with an emphasis, not to be mistaken, that "God himself cannot do without wise men." Jacob Behmen and George Fox betray their egotism in the pertinacity of their controversial tracts, and James Naylor once suffered himself to be worshiped as the Christ. Each prophet comes presently to identify himself with his thought, and to esteem his hat and shoes sacred. However this may discredit such persons with the judicious, it helps them with the people, as it gives heat, pungency, and publicity to their words. A similar experience is not infrequent in private life. Each young and ardent person writes a diary, in which, when the hours of prayer and penitence arrive, he inscribes his soul. The pages thus written are, to him, burning and fragrant: he reads them on his knees by midnight and by the morning star; he wets them with his tears: they are sacred; too good for the world, and hardly yet to be shown to the dearest friend. This is the man-child that is born to the soul, and her life still circulates in the babe. The umbilical cord has not yet been cut. After some time has elapsed, he begins to wish to admit his friend to this hallowed experience, and with hesitation, yet with firmness, exposes the pages to his eye. Will they not burn his eyes? The friend coldly turns them over, and passes from the writing to conversation, with easy transition, which strikes the other party with astonishment and vexation. He cannot suspect the writing itself. Days and nights of fervid life, of communion with angels of darkness

and of light, have engraved their shadowy characters on that tearstained book. He suspects the intelligence or the heart of his friend. Is there then no friend? He cannot yet credit that one may have impressive experience, and yet may not know how to put his private fact into literature; and perhaps the discovery that wisdom has other tongues and ministers than we, that though we should hold our peace, the truth would not the less be spoken, might check injuriously the flames of our zeal. A man can only speak, so long as he does not feel his speech to be partial and inadequate. It is partial, but he does not see it to be so, whilst he utters it. As soon as he is released from the instinctive and particular, and sees its partiality, he shuts his mouth in disgust. For, no man can write anything, who does not think that what he writes is for the time the history of the world; or do anything well, who does not esteem his work to be of importance. My work may be of none, but I must not think it of none, or I shall not do it with impunity.

[13] In like manner, there is throughout nature something mocking, something that leads us on and on, but arrives nowhere, keeps no faith with us. All promise outruns the performance. We live in a system of approximations. Every end is prospective of some other end, which is also temporary; a round and final success nowhere. We are encamped in nature, not domesticated. Hunger and thirst lead us on to eat and to drink; but bread and wine, mix and cook them how you will, leave us hungry and thirsty,

after the stomach is full. It is the same with all our arts and performances. Our music, our poetry, our language itself are not satisfactions, but suggestions. The hunger for wealth, which reduces the planet to a garden, fools the eager pursuer. What is the end sought? Plainly to secure the ends of good sense and beauty, from the intrusion of deformity or vulgarity of any kind. But what an operose method! What a train of means to secure a little conversation! This palace of brick and stone, these servants, this kitchen, these stables, horses and equipage, this bank-stock, and file of mortgages; trade to all the world, country-house and cottage by the waterside, all for a little conversation, high, clear, and spiritual! Could it not be had as well by beggars on the highway? No, all these things came from successive efforts of these beggars to remove friction from the wheels of life, and give opportunity. Conversation, character, were the avowed ends; wealth was good as it appeased the animal cravings, cured the smoky chimney, silenced the creaking door, brought friends together in a warm and quiet room, and kept the children and the dinner-table in a different apartment. Thought, virtue, beauty, were the ends; but it was known that men of thought and virtue sometimes had the headache, or wet feet, or could lose good time whilst the room was getting warm in winter days. Unluckily, in the exertions necessary to remove these inconveniences, the main attention has been diverted to this object; the old aims have been lost sight of, and to remove friction has come to be the end. That is the ridicule of

rich men, and Boston, London, Vienna, and now the governments generally of the world, are cities and governments of the rich, and the masses are not men, but *poor men*, that is, men who would be rich; this is the ridicule of the class, that they arrive with pains and sweat and fury nowhere; when all is done, it is for nothing. They are like one who has interrupted the conversation of a company to make his speech, and now has forgotten what he went to say. The appearance strikes the eye everywhere of an aimless society, of aimless nations. Were the ends of nature so great and cogent, as to exact this immense sacrifice of men?

[14] Quite analogous to the deceits in life, there is, as might be expected, a similar effect on the eye from the face of external nature. There is in woods and waters a certain enticement and flattery, together with a failure to yield a present satisfaction. This disappointment is felt in every landscape. I have seen the softness and beauty of the summer-clouds floating feathery overhead, enjoying, as it seemed, their height and privilege of motion, whilst yet they appeared not so much the drapery of this place and hour, as for looking to some pavilions and gardens of festivity beyond. It is an odd jealousy: but the poet finds himself not near enough to his object. The pine-tree, the river, the bank of flowers before him, does not seem to be nature. Nature is still elsewhere. This or this is but outskirts and far-off reflection and echo of the triumph that has passed by, and is now at its glancing splendor and heyday, perchance in the

neighboring fields, or, if you stand in the field, then in the adjacent woods. The present object shall give you this sense of stillness that follows a pageant which has just gone by. What splendid distance, what recesses of ineffable pomp and loveliness in the sunset! But who can go where they are, or lay his hand or plant his foot thereon? Off they fall from the round world forever and ever. It is the same among the men and women, as among the silent trees, always a referred existence, an absence, never a presence and satisfaction. Is it, that beauty can never be grasped? in persons and in landscape is equally inaccessible? The accepted and betrothed lover has lost the wildest charm of his maiden in her acceptance of him. She was heaven whilst he pursued her as a star: she cannot be heaven, if she stoops to such a one as he.

[15] What shall we say of this omnipresent appearance of that first projectile impulse, of this flattery and balking of so many well-meaning creatures? Must we not suppose somewhere in the universe a slight treachery and derision? Are we not engaged to a serious resentment of this use that is made of us? Are we tickled trout, and fools of nature? One look at the face of heaven and earth lays all petulance at rest, and soothes us to wiser convictions. To the intelligent, nature converts itself into a vast promise, and will not be rashly explained. Her secret is untold. Many and many an *Œdipus* arrives: he has the whole mystery teeming in his brain. Alas! the same sorcery has spoiled his skill; no syllable can he shape on his lips. Her mighty orbit vaults like the fresh

rainbow into the deep, but no archangel's wing was yet strong enough to follow it, and report of the return of the curve. But it also appears, that our actions are seconded and disposed to greater conclusions than we designed. We are escorted on every hand through life by spiritual agents, and a beneficent purpose lies in wait for us. We cannot bandy words with nature, or deal with her as we deal with persons. If we measure our individual forces against hers, we may easily feel as if we were the sport of an insuperable destiny. But if, instead of identifying ourselves with the work, we feel that the soul of the workman streams through us, we shall find the peace of the morning dwelling first in our hearts, and the fathomless powers of gravity and chemistry, and, over them, of life, pre-existing within us in their highest form.

[16] The uneasiness which the thought of our helplessness in the chain of causes occasions us, results from looking too much at one condition of nature, namely, Motion. But the drag is never taken from the wheel. - Wherever the impulse exceeds, the Rest or Identity insinuates its compensation. All over the wide fields of earth grows the prunella or self-heal. After every foolish day we sleep off the fumes and furies of its hours; and though we are always engaged with particulars, and often enslaved to them, we bring with us to every experiment the innate universal laws. These, while they exist in the mind as ideas, stand around us in nature forever embodied, a present sanity to expose and cure the insanity of men. Our servitude to particulars betrays into a hundred foolish expecta-

tions. We anticipate a new era from the invention of a locomotive, or a balloon; the new engine brings with it the old checks. They say that by electromagnetism, your salad shall be grown from the seed, whilst your fowl is roasting for dinner: it is a symbol of our modern aims and endeavors,—of our condensation and acceleration of objects: but nothing is gained: nature cannot be cheated: man's life is but seventy salads long, grow they swift or grow they slow. In these checks and impossibilities, however, we find our advantage, not less than in the impulses. Let the victory fall where it will, we are on that side. And the knowledge that we traverse the whole scale of being, from the centre to the poles of nature, and have some stake in every possibility, lends that sublime lustre to death, which philosophy and religion have too outwardly and literally striven to express in the popular doctrine of the immortality of the soul. The reality is more excellent than the report. Here is no ruin, no discontinuity, no spent ball. The divine circulations never rest nor linger. Nature is the incarnation of a thought, and turns to a thought, again, as ice becomes water and gas. The world is mind precipitated, and the volatile essence is forever escaping again into the state of free thought. Hence the virtue and pungency of the influence on the mind, of natural objects, whether inorganic or organized. Man imprisoned, man crystallized, man vegetative, speaks to man impersonated. That power which does not respect quantity, which makes the whole and the particle its equal channel, delegates its smile to

the morning, and distils its essence into every drop of rain. Every moment instructs, and every object: for wisdom is infused into every form. It has been poured into us as blood; it convulsed us as pain; it slid into us as pleasure; it enveloped us in dull, melancholy days, or in days of cheerful labor; we did not guess its essence, until after a long time.

QUESTIONS

(Numbers refer to pages and paragraphs.)

205:1. How does this paragraph compare with the essay last studied in clearness of style? in degree of feeling? in beauty? Select one or two of the best figurative expressions in this paragraph.

211: 5. Select a sentence for quotation.

213:6. What scientific theory is stated in this paragraph?

215:8. Point out here one of Emerson's rare touches of humor.

219:12. "No man is quite sane," is this true?

222:13. What is Emerson's statement of the real end of wealth? Do you agree with it?

225:15. Note Emerson's reference to the spiritual side—a frequent thing in his writings. What instances can you give in other essays?

Has this essay a formal conclusion? Could another paragraph be added? Could it have ended with the preceding paragraph? What can you say of the structure of the essay as a whole?

What inferences about Emerson can you draw from par. 1 and 3? From par. 6 and 7?

SHAKSPEARE; OR, THE POET.

[1] Great men are more distinguished by range and extent than by originality. If we require the originality which consists in weaving, like a spider, their web from their own bowels; in finding clay, and making bricks, and building the house,—no great men are original. Nor does valuable originality consist in unlikeness to other men. The hero is in the press of knights and the thick of events; and, seeing what men want and sharing their desire, he adds the needful length of sight and of arm to come at the desired point. The greatest genius is the most indebted man. A poet is no rattle-brain, saying what comes uppermost, and, because he says everything, saying, at last, something good; but a heart in unison with his time and country. There is nothing whimsical and fantastic in his production, but sweet and sad earnest, freighted with the weightiest convictions, and pointed with the most determined aim which any man or class knows of in his times.

[2] The genius of our life is jealous of individuals, and will not have any individual great, except through the general. There is no choice to genius. A great man does not wake up on some fine morning, and say:—"I am full of life, I will go to sea, and find an antarctic continent; to-day I will square the circle; I will ransack botany, and find a new food for man; I have a new architecture in my mind; I foresee a new

mechanic power." No, but he finds himself in the river of the thoughts and events, forced onward by the ideas and necessities of his contemporaries. He stands where all the eyes of men look one way, and their hands all point in the direction in which he should go. The Church has reared him amidst rites and pomps, and he carries out the advice which her music gave him, and builds a cathedral needed by her chants and processions. He finds a war raging; it educates him, by trumpet, in barracks, and he betters the instruction. He finds two counties groping to bring coal, or flour, or fish from the place of production to the place of consumption, and he hits on a railroad. Every master has found his materials collected, and his power lay in his sympathy with his people, and in his love of the materials he wrought in. What an economy of power! and what a compensation for the shortness of life! All is done to his hand. The world has brought him thus far on his way. The human race has gone out before him, sunk the hills, filled the hollows, and bridged the rivers. Men, nations, poets, artisans, women, all have worked for him, and he enters into their labors. Choose any other thing, out of the line of tendency, out of the national feeling and history, and he would have all to do for himself; his powers would be expended in the first preparations. Great genial power, one would almost say, consists in not being original at all; in being altogether receptive; in letting the world do all, and suffering the spirit of the hour to pass unobstructed through the mind.

[3] Shakspeare's youth fell in a time when the English people were importunate for dramatic entertainments. The court took offence easily at political allusions, and attempted to suppress them. The Puritans, a growing and energetic party, and the religious among the Anglican church, would suppress them. But the people wanted them. Inn-yards, houses without roofs, and extemporaneous enclosures at country fairs were the ready theatres of strolling players. The people had tasted this new joy; and as we could not hope to suppress newspapers now,—no, not by the strongest party,—neither then could king, prelate, or puritan, alone or united, suppress an organ which was ballad, epic, newspaper, caucus, lecture, Punch, and library, at the same time. Probably king, prelate, and puritan all found their own account in it. It had become, by all causes, a national interest—by no means conspicuous, so that some great scholar would have thought of treating it in an English history, but not a whit less considerable because it was cheap and of no account, like a baker's-shop. The best proof of its vitality is the crowd of writers which suddenly broke into this field: Kyd, Marlow, Greene, Jonson, Chapman, Dekker, Webster, Heywood, Middleton, Peele, Ford, Massinger, Beaumont, and Fletcher.

[4] The secure possession, by the stage, of the public mind is of the first importance to the poet who works for it. He loses no time in idle experiments. Here is audience and expectation prepared. In the case of Shakspeare there is much more. At the time

when he left Stratford and went up to London, a great body of stage plays, of all dates and writers, existed in manuscript, and were in turn produced on the boards. Here is the Tale of Troy, which the audience will bear hearing some part of, every week; the Death of Julius Cæsar, and other stories out of Plutarch, which they never tire of; a shelf full of English history, from the chronicles of Brut and Arthur, down to the royal Henrys, which men hear eagerly; and a string of doleful tragedies, merry Italian tales, and Spanish voyages, which all the London 'prentices know. All the mass has been treated, with more or less skill, by every playwright, and the prompter has the soiled and tattered manuscripts. It is now no longer possible to say who wrote them first. They have been the property of the theatre so long, and so many rising geniuses have enlarged or altered them, inserting a speech or a whole scene, or adding a song, that no man can any longer claim copyright on this work of numbers. Happily, no man wishes to. They are not yet desired in that way. We have few readers, many spectators and hearers. They had best lie where they are.

[5] Shakspeare, in common with his comrades, esteemed the mass of old plays waste stock, in which any experiment could be freely tried. Had the *prestige* which hedges about a modern tragedy existed, nothing could have been done. The rude warm blood of the living England circulated in the play as in street-ballads, and gave body which he wanted to his airy and majestic fancy. The poet needs a ground in

popular tradition on which he may work, and which again may restrain his art within the due temperance. It holds him to the people, supplies a foundation for his edifice; and, in furnishing so much work done to his hand, leaves him at leisure and in full strength for the audacities of his imagination. In short, the poet owes to his legend what sculpture owed to the temple. Sculpture in Egypt and in Greece grew up in subordination to architecture. It was the ornament of the temple wall: at first a rude relief carved on pediments, then the relief became bolder, and a head or arm was projected from the wall, the groups being still arrayed with reference to the building, which serves also as a frame to hold the figures; and when at last the greatest freedom of style and treatment was reached, the prevailing genius of architecture still enforced a certain calmness and continence in the statue. As soon as the statue was begun for itself, and with no reference to the temple or palace, the art began to decline: freak, extravagance, and exhibition took the place of the old temperance. This balance-wheel which the sculptor found in architecture, the perilous irritability of poetic talent found in the accumulated dramatic materials to which the people were already wonted, and which had a certain excellence which no single genius, however extraordinary, could hope to create.

[6] In point of fact, it appears that Shakspeare did owe debts in all directions, and was able to use whatever he found; and the amount of indebtedness may be inferred from Malone's laborious computations in

regard to the First, Second, and Third parts of Henry VI., in which "out of 6,043 lines, 1,771 were written by some author preceding Shakspeare; 2,373 by him on the foundation laid by his predecessors; and 1,899 were entirely his own." And the proceeding investigation hardly leaves a single drama of his absolute invention. Malone's sentence is an important piece of external history. In Henry VIII. I think I see plainly the cropping out of the original rock on which his own finer stratum was laid. The first play was written by a superior, thoughtful man with a vicious ear. I can mark his lines and know well their cadence. See Wolsey's soliloquy and the following scene with Cromwell, where, instead of the metre of Shakspeare, —whose secret is that the thought constructs the tune, so that reading for the sense will best bring out the rhythm, —here the lines are constructed on a given tune and the verse has even a trace of pulpit eloquence. But the play contains through all its length unmistakable traits of Shakspeare's hand, and some passages, as the account of the coronation, are like autographs. What is odd, the compliment to Queen Elizabeth is in the bad rhythm.

[7] Shakspeare knew that tradition supplies a better fable than any invention can. If he lost any credit of design he augmented his resources; and at that day our petulant demand for originalty was not so much pressed. There was no literature for the million. The universal reading, the cheap press, were unknown. A great poet who appears in illiterate times absorbs into his sphere all the light which is

anywhere radiating. Every intellectual jewel, every flower of sentiment, it is his fine office to bring to his people; and he comes to value his memory equally with his invention. He is therefore little solicitous whence his thoughts have been derived—whether through translation, whether through tradition, whether by travel in distant countries, whether by inspiration; from whatever source, they are equally welcome to his uncritical audience. Nay, he borrows very near home. Other men say wise things as well as he; only they say a good many foolish things, and do not know when they have spoken wisely. He knows the sparkle of the true stone, and puts it in high place wherever he finds it. Such is the happy position of Homer, perhaps; of Chaucer, of Saadi. They felt that all wit was their wit. And they are librarians and historiographers as well as poets. Each romancer was heir and dispenser of all the hundred tales of the world,—

“Presenting Thebes’ and Pelops’ line,
And the tale of Troy divine.”

The influence of Chaucer is conspicuous in all our early literature; and, more recently, not only Pope and Dryden have been beholden to him, but, in the whole society of English writers, a large unacknowledged debt is easily traced. One is charmed with the opulence which feeds so many pensioners. But Chaucer is a huge borrower. Chaucer, it seems, drew continually, through Lydgate and Caxton, from Guido di Colonna, whose Latin romance of the Trojan war was in turn a compilation from Dares Phry-

gius, Ovid, and Statius. Then Petrarch, Boccaccio, and the Provençal poets are his benefactors: the Romaunt of the Rose is only judicious translation from William of Lorris and John of Meung; Troilus and Creseide, from Lollius of Urbino; The Cock and the Fox, from the *Lais* of Marie; The House of Fame, from the French or Italian; and poor Gower he uses as if he were only a brick-kiln or stone-quarry, out of which to build his house. He steals by this apology—that what he takes has no worth where he finds it, and the greatest where he leaves it. It has come to be practically a sort of rule in literature, that a man having once shown himself capable of original writing is entitled thenceforth to steal from the writings of others at discretion. Thought is the property of him who can entertain it, and of him who can adequately place it. A certain awkwardness marks the use of borrowed thoughts; but as soon as we have learned what to do with them they become our own.

[8] Thus all originality is relative. Every thinker is retrospective. The learned member of the legislature at Westminster or at Washington, speaks and votes for thousands. Show us the constituency, and the now invisible channels by which the senator is made aware of their wishes, the crowd of practical and knowing men who, by correspondence or conversation, are feeding him with evidence, anecdotes, and estimates, and it will bereave his fine attitude and resistance of something of their impressiveness. As Sir Robert Peel and Mr. Webster vote, so Locke and Rousseau think for thousands; and so there were

fountains all around Homer, Menu, Saadi, or Milton from which they drew; friends, lovers, books, traditions, proverbs,—all perished,—which, if seen, would go to reduce the wonder. Did the bard speak with authority? Did he feel himself overmatched by any companion? The appeal is to the consciousness of the writer. Is there at last in his breast a Delphi whereof to ask concerning any thought or thing, whether it be verily so, yea or nay? and to have answer, and to rely on that? All the debts which such a man could contract to other wit would never disturb his consciousness of originality; for the ministrations of books, and of other minds, are a whiff of smoke to that most private reality with which he has conversed.

[9] It is easy to see that what is best written or done by genius, in the world, was no man's work, but came by wide social labor, when a thousand wrought like one, sharing the same impulse. Our English Bible is a wonderful specimen of the strength and music of the English language. But it was not made by one man, or at one time; but centuries and churches brought it to perfection. There never was a time when there was not some translation existing. The Liturgy, admired for its energy and pathos, is an anthology of the piety of ages and nations, a translation of the prayers and forms of the Catholic church,—these collected, too, in long periods, from the prayers and meditations of every saint and sacred writer all over the world. Grotius makes the like remark in respect to the Lord's Prayer, that the single clauses of which it is composed were already in use, in the

time of Christ, in the rabbinical forms. He picked out the grains of gold. The nervous language of the Common Law, the impressive forms of our courts, and the precision and substantial truth of the legal distinctions are the contribution of all the sharp-sighted, strong-minded men who have lived in the countries where these laws govern. The translation of Plutarch gets its excellence by being translation on translation. There never was a time when there was none. All the truly idiomatic and national phrases are kept, and all others successively picked out, and thrown away. Something like the same process had gone on, long before, with the originals of these books. The world takes liberties with world-books. Vedas, Æsop's Fables, Pilpay, Arabian Nights, Cid, Iliad, Robin Hood, Scottish Minstrelsy, are not the work of single men. In the composition of such works, the time thinks, the market thinks, the mason, the carpenter, the merchant, the farmer, the fop, all think for us. Every book supplies its time with one good word; every municipal law, every trade, every folly of the day, and the generic catholic genius who is not afraid or ashamed to owe his originality to the originality of all stands with the next age as the recorder and embodiment of his own.

[10] We have to thank the researches of antiquaries and the Shakspeare Society for ascertaining the steps of the English drama, from the mysteries celebrated in churches and by churchmen, and the final detachment from the church, and the completion of secular plays from Ferrex and Porrex, and Gammer Gurton's

Needle, down to the possession of the stage by the very pieces which Shakspeare altered, remodelled, and finally made his own. Elated with success, and piqued by the growing interest of the problem, they have left no book-stall unsearched, no chest in a garret unopened, no file of old yellow accounts to decompose in damp and worms, so keen was the hope to discover whether the boy Shakspeare poached or not, whether he held horses at the theatre door, whether he kept school, and why he left in his will only his second-best bed to Anne Hathaway, his wife.

[11] There is somewhat touching in the madness with which the passing age mischooses the object on which all candles shine and all eyes are turned; the care with which it registers every trifle touching Queen Elizabeth, and King James, and the Essexes, Leicesters, Burleighs, and Buckinghams; and lets pass without a single valuable note the founder of another dynasty which alone will cause the Tudor dynasty to be remembered—the man who carries the Saxon race in him by the inspiration which feeds him, and on whose thoughts the foremost people of the world are now for some ages to be nourished, and minds to receive this and not another bias. A popular player—nobody suspected he was the poet of the human race; and the secret was kept as faithfully from poets and intellectual men as from courtiers and frivolous people. Bacon, who took the inventory of the human understanding for his times, never mentioned his name. Ben Jonson, though we have strained his few words of regard and panegyric, had no suspicion

of the elastic fame whose first vibrations he was attempting. He no doubt thought the praise he has conceded to him generous, and esteemed himself, out of all question, the better poet of the two.

[12] If it need wit to know wit, according to the proverb, Shakspeare's time should be capable of recognizing it. Sir Henry Wotton was born four years after Shakspeare, and died twenty-three years after him; and I find among his correspondents and acquaintances the following persons: Theodore Beza, Isaac Casaubon, Sir Philip Sidney, Earl of Essex, Lord Bacon, Sir Walter Raleigh, John Milton, Sir Henry Vane, Isaac Walton, Dr. Donne, Abraham Cowley, Bellarmine, Charles Cotton, John Pym, John Hales, Kepler, Vieta, Albericus Gentilis, Paul Sarpi, Arminius; with all of whom exists some token of his having communicated, without enumerating many others whom doubtless he saw,—Shakspeare, Spenser, Jonson, Beaumont, Massinger, two Herberts, Marlow, Chapman, and the rest. Since the constellation of great men who appeared in Greece in the time of Pericles, there was never any such society; yet their genius failed them to find out the best head in the universe. Our poet's mask was impenetrable. You cannot see the mountain near. It took a century to make it suspected; and not until two centuries had passed after his death did any criticism which we think adequate begin to appear. It was not possible to write the history of Shakspeare till now, for he is the father of German literature; it was on the introduction of Shakspeare into German by Lessing, and

the translation of his works by Wieland and Schlegel, that the rapid burst of German literature was most intimately connected. It was not until the nineteenth century, whose speculative genius is a sort of living Hamlet, that the tragedy of Hamlet could find such wondering readers. Now, literature, philosophy, and thought are Shakspearized. His mind is the horizon beyond which, at present, we do not see. Our ears are educated to music by his rhythm. Coleridge and Goethe are the only critics who have expressed our convictions with any adequate fidelity; but there is in all cultivated minds a silent appreciation of his superlative power and beauty, which, like Christianity, qualifies the period.

[13] The Shakspeare Society have inquired in all directions, advertised the missing facts, offered money for any information that will lead to proof, and with what result? Beside some important illustration of the history of the English stage, to which I have adverted, they have gleaned a few facts touching the property, and dealings in regard to property, of the poet. It appears that, from year to year, he owned a larger share in the Blackfriars' Theatre; its wardrobe and other appurtenances were his; that he bought an estate in his native village, with his earnings as writer and shareholder; that he lived in the best house in Stratford; was intrusted by his neighbors with their commissions in London, as of borrowing money and the like; that he was a veritable farmer. About the time when he was writing Macbeth, he sues Philip Rogers, in the borough-court of Stratford, for thirty-

five shillings ten pence, for corn delivered to him at different times; and, in all respects, appears as a good husband, with no reputation for eccentricity or excess. He was a good-natured sort of man, an actor and shareholder in the theatre, not in any striking manner distinguished from other actors and managers. I admit the importance of this information. It was well worth the pains that have been taken to procure it.

[14] But whatever scraps of information concerning his condition these researches may have rescued, they can shed no light upon that infinite invention which is the concealed magnet of his attraction for us. We are very clumsy writers of history. We tell the chronicle of parentage, birth, birthplace, schooling, school-mates, earning of money, marriage, publication of books, celebrity, death; and when we have come to an end of this gossip, no ray of relation appears between it and the goddess-born; and it seems as if, had we dipped at random into the "Modern Plutarch," and read any other life there, it would have fitted the poems as well. It is the essence of poetry to spring, like the rainbow daughter of Wonder, from the invisible, to abolish the past, and refuse all history. Malone, Warburton, Dyce, and Collier have wasted their oil. The famed theatres, Covent Garden, Drury Lane, the Park and Tremont, have vainly assisted. Betterton, Garrick, Kemble, Kean, and Macready dedicate their lives to this genius; him they crown, elucidate, obey, and express. The genius knows them not. The recitation begins; one golden word leaps out immortal from all this painted pedantry,

and sweetly torments us with invitations to its own inaccessible homes. I remember I went once to see the Hamlet of a famed performer, the pride of the English stage; and all I then heard, and all I now remember, of the tragedian was that in which the tragedian had no part: simply Hamlet's question to the ghost,—

"What may this mean,
That thou, dead corse, again in complete steel
Revisit'st thus the glimpses of the moon?"

That imagination which dilates the closet he writes in to the world's dimension, crowds it with agents in rank and order, as quickly reduces the big reality to be the glimpses of the moon. These tricks of his magic spoil for us the illusions of the greenroom. Can any biography shed light on the localities into which the *Midsummer Night's Dream* admits me? Did Shakspeare confide to any notary or parish recorder, sacristan, or surrogate, in Stratford, the genesis of that delicate creation? The forest of Arden, the nimble air of Scone Castle, the moonlight of Portia's villa, "the antres vast and desarts idle" of Othello's captivity—where is the third cousin, or grand-nephew, the chancellor's file of accounts, or private letter, that has kept one word of those transcendent secrets? In fine, in this drama, as in all great works of art,—in the Cyclopæan architecture of Egypt and India, in the Phidian sculpture, the Gothic minsters, the Italian painting, the ballads of Spain and Scotland,—the genius draws up the ladder after him when the creative age goes up to heaven and gives way to a

new, who see the works, and ask in vain for a history.

[15] Shakspeare is the only biographer of Shakspeare; and even he can tell nothing, except to the Shakspeare in us; that is, to our most apprehensive and sympathetic hour. He cannot step from off his tripod, and give us anecdotes of his inspirations. Read the antique documents extricated, analyzed, and compared by the assiduous Dyce and Collier; and now read one of those skyey sentences—aerolites—which seem to have fallen out of heaven, and which not your experience, but the man within the breast, has accepted as words of fate; and tell me if they match; if the former account in any manner for the latter; or which gives the most historical insight into the man.

[16] Hence, though our external history is so meagre, yet, with Shakspeare for biographer, instead of Aubrey and Rowe, we have really the information which is material, that which describes character and fortune, that which, if we were about to meet the man and deal with him, would most import us to know. We have his recorded convictions on those questions which knock for answer at every heart—on life and death, on love, on wealth and poverty, on the prizes of life, and the ways whereby we come at them; on the characters of men, and the influences, occult and open, which affect their fortunes; and on those mysterious and demoniacal powers which defy our science, and which yet interweave their malice and their gift in our brightest hours. Who ever read the

volume of the Sonnets without finding that the poet had there revealed, under masks that are no masks to the intelligent, the lore of friendship and of love; the confusion of sentiments in the most susceptible, and, at the same time, the most intellectual, of men? What trait of his private mind has he hidden in his dramas? One can discern, in his ample pictures of the gentleman and the king, what forms and humanities pleased him; his delight in troops of friends, in large hospitality, in cheerful giving. Let Timon, let Warwick, let Antonio the merchant, answer for his great heart. So far from Shakspeare's being the least known, he is the one person, in all modern history, known to us. What point of morals, of manners, of economy, of philosophy, of religion, of taste, of the conduct of life, has he not settled? What mystery has he not signified his knowledge of? What office, or function, or district of man's work has he not remembered? What king has he not taught state, as Talma taught Napoleon? What maiden has not found him finer than her delicacy? What lover has he not outloved? What sage has he not outseen? What gentleman has he not instructed in the rudeness of his behavior?

[17] Some able and appreciating critics think no criticism on Shakspeare valuable that does not rest purely on the dramatic merit; that he is falsely judged as poet and philosopher. I think as highly as these critics of his dramatic merit, but still think it secondary. He was a full man, who liked to talk; a brain exhaling thoughts and images, which, seeking vent, found the drama next at hand. Had he been less, we should

have had to consider how well he filled his place, how good a dramatist he was,—and he is the best in the world. But it turns out that what he has to say is of that weight as to withdraw some attention from the vehicle; and he is like some saint whose history is to be rendered into all languages, into verse and prose, into songs and pictures, and cut up into proverbs; so that the occasion which gave the saint's meaning the form of a conversation, or of a prayer, or of a code of laws, is immaterial, compared with the universality of its application. So it fares with the wise Shakspeare and his book of life. He wrote the airs for all our modern music; he wrote the text of modern life; the text of manners; he drew the man of England and Europe: the father of the man in America; he drew the man, and described the day, and what is done in it; he read the hearts of men and women, their probity, and their second thought, and wiles; the wiles of innocence, and the transitions by which virtues and vices slide into their contraries: he could divide the mother's part from the father's part in the face of the child, or draw the fine demarcations of freedom and of fate; he knew the laws of repression which make the police of nature; and all the sweets and all the terrors of human lot lay in his mind as truly but as softly as the landscape lies on the eye. And the importance of this wisdom of life sinks the form, as, of Drama or Epic, out of notice. 'Tis like making a question concerning the paper on which a king's message is written.

[18] Shakspeare is as much out of the category of

eminent authors as he is out of the crowd. He is inconceivably wise; the others conceivably. A good reader can, in a sort, nestle into Plato's brain, and think from thence; but not into Shakspeare's. We are still out of doors. For executive faculty, for creation, Shakspeare is unique. No man can imagine it better. He was the farthest reach of subtlety compatible with an individual self,—the subtlest of authors, and only just within the possibility of authorship. With this wisdom of life is the equal endowment of imaginative and of lyric power. He clothed the creatures of his legend with form and sentiments, as if they were people who had lived under his roof; and few real men have left such distinct characters as these fictions. And they spoke in language as sweet as it was fit. Yet his talents never seduced him into an ostentation, nor did he harp on one string. An omnipresent humanity co-ordinates all his faculties. Give a man of talents a story to tell, and his partiality will presently appear. He has certain observations, opinions, topics, which have some accidental prominence, and which he disposes all to exhibit. He crams this part, and starves that other part, consulting not the fitness of the thing, but his fitness and strength. But Shakspeare has no peculiarity, no importunate topic; but all is duly given: no veins, no curiosities; no cow-painter, no bird-fancier, no mannerist is he; he has no discoverable egotism; the great he tells greatly, the small subordinately. He is wise without emphasis or assertion; he is strong, who lifts the land into mountain slopes without effort, and by the same

rule as she floats a bubble in the air, and likes as well to do the one as the other. This makes that equality of power in farce, tragedy, narrative, and love-songs; a merit so incessant, that each reader is incredulous of the perception of other readers.

[19] This power of expression, or of transferring the inmost truth of things into music and verse, makes him the type of the poet, and has added a new problem to metaphysics. This is that which throws him into natural history, as a main production of the globe, and as announcing new eras and ameliorations. Things were mirrored in his poetry without loss or blur; he could paint the fine with precision, the great with compass; the tragic and the comic indifferently. and without any distortion or favor. He carried his powerful execution into minute details, to a hair point; finishes an eyelash or a dimple as firmly as he draws a mountain; and yet these, like nature's, will bear the scrutiny of the solar microscope.

[20] In short, he is the chief example to prove that more or less of production, more or fewer pictures is a thing indifferent. He had the power to make one picture. Daguerre learned how to let one flower etch its image on his plate of iodine; and then proceeds at leisure to etch a million. There are always objects; but there was never representation. Here is perfect representation, at last; and now let the world of figures sit for their portraits. No recipe can be given for the making of a Shakspeare; but the possibility of the translation of things into song is demonstrated.

[21] His lyric power lies in the genius of the piece. The sonnets, though their excellence is lost in the splendor of the dramas, are as inimitable as they; and it is not a merit of lines, but a total merit of the piece; like the tone of voice of some incomparable person, so is this a speech of poetic beings, and any clause as unproducible now as a whole poem.

[22] Though the speeches in the play and single lines have a beauty which tempts the ear to pause on them for their euphuism, yet the sentence is so loaded with meaning, and so linked with its foregoers and followers, that the logician is satisfied. His means are as admirable as his ends; every subordinate invention, by which he helps himself to connect some irrecconcilable opposites, is a poem too. He is not reduced to dismount and walk, because his horses are running off with him in some distant direction: he always rides.

[23] The finest poetry was first experience; but the thought has suffered a transformation since it was an experience. Cultivated men often attain a good degree of skill in writing verses; but it is easy to read, through their poems, their personal history; any one acquainted with parties can name every figure: this is Andrew, and that is Rachel. The sense thus remains prosaic. It is a caterpillar with wings, and not yet a butterfly. In the poet's mind the fact has gone quite over into the new element of thought, and has lost all that is exuvial. This generosity abides with Shakspeare. We say, from the truth and closeness of his pictures, that he knows the lesson by heart. Yet there is not a trace of egotism.

[24] One more royal trait properly belongs to the poet. I mean his cheerfulness, without which no man can be a poet,—for beauty is his aim. He loves virtue, not for its obligation but for its grace; he delights in the world, in man, in woman, for the lovely light that sparkles from them. Beauty, the spirit of joy and hilarity, he sheds over the universe. Epicurus relates that poetry hath such charms that a lover might forsake his mistress to partake of them. And the true bards have been noted for their firm and cheerful temper. Homer lies in sunshine; Chaucer is glad and erect; and Saadi says, “It was rumored abroad that I was penitent; but what had I to do with repentance?” Not less sovereign and cheerful,—much more sovereign and cheerful is the tone of Shakspeare. His name suggests joy and emancipation to the heart of men. It he should appear in any company of human souls, who would not march in his troop? He touches nothing that does not borrow health and longevity from his festal style.

[25] And now, how stands the account of man with this bard and benefactor, when in solitude, shutting our ears to the reverberations of his fame, we seek to strike the balance? Solitude has austere lessons; it can teach us to spare both heroes and poets; and it weighs Shakspeare also, and finds him to share the halfness and imperfection of humanity.

[26] Shakspeare, Homer, Dante, Chaucer, saw the splendor of meaning that plays over the visible world; knew that a tree had another use than for apples, and

corn another than for meal, and the ball of the earth than for tillage and roads; that these things bore a second and finer harvest to the mind, being emblems of its thoughts, and conveying in all their natural history a certain mute commentary on human life. Shakspeare employed them as colors to compose his picture. He rested in their beauty; and never took the step which seemed inevitable to such genius; namely, to explore the virtue which resides in these symbols, and imparts this power:—what is that which they themselves say? He converted the elements, which waited on his command, into entertainments. He was master of the revels to mankind. Is it not as if one should have, through majestic powers of science the comets given into his hand, or the planets and their moons, and should draw them from their orbits to glare with the municipal fireworks on a holiday night, and advertise in all towns:—“Very superior pyrotechny this evening!” Are the agents of nature, and the power to understand them, worth no more than a street serenade, or the breath of a cigar? One remembers again the trumpet-text in the Koran:—“The heavens and the earth, and all that is between them, think ye we have created them in jest?” As long as the question is of talent and mental power, the world of men has not his equal to show. But when the question is to life, and its materials, and its auxiliaries, how does he profit me? What does it signify? It is but a Twelfth Night, or Midsummer-Night’s Dream, or a Winter Evening’s Tale; what signifies another picture more or less? The Egyptian ver-

dict of the Shakspeare Societies comes to mind, that he was a jovial actor and manager. I cannot marry this fact to his verse. Other admirable men have led lives in some sort of keeping with their thought; but this man, in wide contrast. Had he been less, had he reached only the common measure of great authors, of Bacon, Milton, Tasso, Cervantes, we might leave the fact in the twilight of human fate; but that this man of men, he who gave to the science of mind a new and larger subject than had ever existed, and planted the standard of humanity some furlongs forward into Chaos,—that he should not be wise for himself,—it must even go into the world's history, that the best poet led an obscure and profane life, using his-genius for the public amusement.

[27] Well, other men, priest and prophet, Israelite, German, and Swede, beheld the same objects; they also saw through them that which was contained. And to what purpose? The beauty straightway vanished; they read commandments, all-excluding mountainous duty; an obligation, a sadness, as of piled mountains, fell on them, and life became ghastly, joyless, a pilgrim's progress, a probation, beleagured round with doleful histories of Adam's fall and curse behind us; with doomsdays and purgatorial and penal fires before us; and the heart of the seer and the heart of the listener sank in them.

[28] It must be conceded that these are half-views of half-men. The world still wants its poet-priest, a reconciler, who shall not trifle, with Shakspeare the player, nor shall grope in graves, with Swedenborg

the mourner; but who shall see, speak, and act with equal inspiration. For knowledge will brighten the sunshine; right is more beautiful than private affection; and love is compatible with universal wisdom.

QUESTIONS

(Numbers refer to pages and paragraphs.)

228:1. What is the leading thought of this paragraph? Is it familiar to you, or new?

229:2. What, according to Emerson, is the condition upon which a man may become great? Explain, and give illustration from history.

233:7. Select a sentence for quotation.

236:9. Does this paragraph discuss Shakspeare? Does the preceding one? Can you make a general statement as to a characteristic of Emerson's writings?

241:14. Select from this paragraph a sentence which shows Emerson's power of using words in a new way.

246:18. Point out a good example of Emerson's use of figurative expressions.

250:26. What is Emerson's one adverse criticism upon Shakspeare?

What has Emerson read by way of preparation for writing this essay? See especially par. 6, 10 and 16.

How much of this essay may be considered as introductory? What paragraphs form the conclusion? Show how both introduction and conclusion are related to the essay proper.

Compare the structure of this essay as a whole with that of another essay studied—say, on Nature, Politics, or Heroism. What difference do you notice? To what may this difference be attributed?

. THE AMERICAN SCHOLAR.

[1] MR. PRESIDENT AND GENTLEMEN: I greet you on the recommencement of our literary year. Our anniversary is one of hope, and, perhaps, not enough of labor. We do not meet for games of strength or skill, for the recitation of histories, tragedies, and odes, like the ancient Greeks; for parliaments of love and poesy, like the Troubadours; nor for the advancement of science, like our contemporaries in the British and European capitals. Thus far our holiday has been simply a friendly sign of the survival of the love of letters amongst a people too busy to give to letters any more. As such, it is precious as the sign of an indestructible instinct. Perhaps the time is already come when it ought to be, and will be, something else; when the sluggish intellect of this continent will look from under its iron lids, and fill the postponed expectations of the world with something better than the exertions of mechanical skill. Our day of dependence, our long apprenticeship to the learning of other lands, draws to a close. The millions that around us are rushing into life cannot always be fed on the sere remains of foreign harvests. Events, actions arise, that must be sung, that will sing themselves. Who can doubt that poetry will revive and lead in a new age, as the star in the constellation Harp which now flames in our zenith, astronomers announce, shall one day be the pole-star for a thousand years?

[2] In this hope I accept the topic which not only usage, but the nature of our association, seem to prescribe to this day,—the AMERICAN SCHOLAR. Year by year we come up hither to read one more chapter of his biography. Let us inquire what light new days and events have thrown on his character and his hopes.

[3] It is one of those fables which, out of an unknown antiquity, convey an unlooked-for wisdom, that the gods, in the beginning, divided Man into men, that he might be more helpful to himself; just as the hand was divided into fingers, the better to answer its end.

[4] The old fable covers a doctrine ever new and sublime; that there is One Man,—present to all particular men only partially, or through one faculty; and that you must take the whole society to find the whole man. Man is not a farmer, or a professor, or an engineer, but he is all. Man is priest, and scholar, and statesman, and producer, and soldier. In the *divided* or social state these functions are parcelled out to individuals, each of whom aims to do his stint of the joint work, whilst each other performs his. The fable implies that the individual, to possess himself, must sometimes return from his own labor to embrace all the other laborers. But, unfortunately, this original unit, this fountain of power, has been so distributed to multitudes, has been so minutely subdivided and peddled out, that it is spilled into drops and cannot be gathered. The state of society is one in which the members have suffered amputation from

the trunk, and strut about so many walking monsters—a good finger, a neck, a stomach, an elbow, but never a man.

[5] Man is thus metamorphosed into a thing, into many things. The planter, who is Man sent out into the field to gather food, is seldom cheered by any idea of the true dignity of his ministry. He sees his bushel and his cart, and nothing beyond, and sinks into the farmer, instead of Man on the farm. The tradesman scarcely ever gives an ideal worth to his work, but is ridden by the routine of his craft, and the soul is subject to dollars. The priest becomes a form; the attorney, a statute-book; the mechanic, a machine; the sailor, a rope of a ship.

[6] In this distribution of functions the scholar is the delegated intellect. In the right state, he is *Man Thinking*. In the degenerate state, when the victim of society, he tends to become a mere thinker, or, still worse, the parrot of other men's thinking.

[7] In this view of him, as Man Thinking, the theory of his office is contained. Him Nature solicits with all her placid, all her monitory pictures; him the past instructs; him the future invites. Is not, indeed, every man a student, and do not all things exist for the student's behoof? And, finally, is not the true scholar the only true master? But the old oracle said, "All things have two handles: beware of the wrong one." In life, too often the scholar errs with mankind and forfeits his privilege. Let us see him in his school, and consider him in reference to the main influences he receives.

[8] I. The first in time and the first in importance of the influences upon the mind is that of Nature. Every day, the sun; and, after sunset, Night and her stars. Ever the winds blow; ever the grass grows. Every day, men and women, conversing, beholding and beholden. The scholar is he of all men whom this spectacle most engages. He must settle its value in his mind. What is Nature to him? There is never a beginning, there is never an end, to the inexplicable continuity of this web of God, but always circular power returning into itself. Therein it resembles his own spirit, whose beginning, whose ending, he never can find,—so entire, so boundless. Far, too, as her splendors shine, system on system, shooting like rays, upward, downward, without centre, without circumference,—in the mass and in the particle, Nature hastens to render account of herself to the mind. Classification begins. To the young mind, everything is individual, stands by itself. By and by it finds how to join two things, and see in them one nature; then three, then three thousand; and so tyrannized over by its own unifying instinct, it goes on tying things together, diminishing anomalies, discovering roots running under ground, whereby contrary and remote things cohere, and flower out from one stem. It presently learns that since the dawn of history there has been a constant accumulation and classifying of facts. But what is classification but the perceiving that these objects are not chaotic, and are not foreign, but have a law which is also a law of the human mind? The astronomer discovers

that geometry, a pure abstraction of the human mind, is the measure of planetary motion. The chemist finds proportions and intelligible method throughout matter; and science is nothing but the finding of analogy, identity, in the most remote parts. The ambitious soul sits down before each refractory fact; one after another reduces all strange constitutions, all new powers, to their class and their law, and goes on forever to animate the last fibre of organization, the outskirts of nature, by insight.

[9] Thus to him, to this school-boy under the bending dome of day, is suggested that he and it proceed from one root; one is leaf and one is flower; relation, sympathy, stirring in every vein. And what is that Root? Is not that the soul of his soul? A thought too bold, a dream too wild. Yet when this spiritual light shall have revealed the law of more earthly natures, when he has learned to worship the soul, and to see that the natural philosophy that now is, is only the first gropings of its gigantic hand, he shall look forward to an ever-expanding knowledge as to a becoming creator. He shall see that Nature is the opposite of the soul, answering to it part for part. One is seal and one is print. Its beauty is the beauty of his own mind. Its laws are the laws of his own mind. Nature then becomes to him the measure of his attainments. So much of Nature as he is ignorant of, so much of his own mind does he not yet possess. And, in fine, the ancient precept, "Know thyself," and the modern precept, "Study Nature," become at last one maxim.

[10] II. The next great influence into the spirit of the scholar is the mind of the Past—in whatever form, whether of literature, of art, of institutions, that mind is inscribed. Books are the best type of the influence of the past, and perhaps we shall get at the truth—learn the amount of this influence more conveniently—by considering their value alone.

[11] The theory of books is noble. The scholar of the first age received into him the world around; brooded thereon; gave it the new arrangement of his own mind, and uttered it again. It came into him life; it went out from him truth. It came to him short-lived actions; it went out from him immortal thoughts. It came to him business; it went from him poetry. It was dead fact; now it is quick thought. It can stand and it can go. It now endures, it now flies, it now inspires. Precisely in proportion to the depth of mind from which it issued, so high does it soar, so long does it sing.

[12] Or, I might say, it depends on how far the process had gone of transmuting life into truth. In proportion to the completeness of the distillation, so will the purity and imperishableness of the product be. But none is quite perfect. As no air-pump can by any means make a perfect vacuum, so neither can any artist entirely exclude the conventional, the local, the perishable from his book, or write a book of pure thought that shall be as efficient in all respects to a remote posterity, as to contemporaries, or rather to the second age. Each age, it is found, must write its own books; or rather, each generation for the next

succeeding. The books of an older period will not fit this.

[13] Yet hence arises a grave mischief. The sacredness which attaches to the act of creation—the act of thought—is transferred to the record. The poet chanting was felt to be a divine man; henceforth the chant is divine also. The writer was a just and wise spirit: henceforward it is settled, the book is perfect; as love of the hero corrupts into worship of his statue. Instantly the book becomes noxious; the guide is a tyrant. The sluggish and perverted mind of the multitude, slow to open to the incursions of Reason, having once so opened, having once received this book, stands upon it and makes an outcry if it is disparaged. Colleges are built on it. Books are written on it by thinkers, not by Man Thinking; by men of talent, that is, who start wrong, who set out from accepted dogmas, not from their own sight of principles. Meek young men grow up in libraries believing it their duty to accept the views which Cicero, which Locke, which Bacon have given, forgetful that Cicero, Locke, and Bacon were only young men in libraries when they wrote these books.

[14] Hence, instead of Man Thinking we have the bookworm. Hence, the book-learned class who value books as such; not as related to Nature and the human constitution, but as making a sort of Third Estate with the world and the soul. Hence, the restorers of readings, the emendators, the bibliomaniacs of all degrees.

[15] Books are the best of things, well used; abused,

among the worst. What is the right use? What is the one end, which all means go to effect? They are for nothing but to inspire. I had better never see a book, than to be warped by its attraction clean out of my own orbit, and made a satellite instead of a system. The one thing in the world, of value, is the active soul. This every man is entitled to; this every man contains within him, although, in almost all men, obstructed, and as yet unborn. The soul active sees absolute truth; and utters truth, or creates. In this action it is genius; not the privilege of here and there a favorite, but the sound estate of every man. In its essence it is progressive. The book, the college, the school of art, the institution of any kind, stop with some past utterance of genius. This is good, say they, —let us hold by this. They pin me down. They look backward and not forward. But genius looks forward; the eyes of man are set in his forehead, not in his hindhead; man hopes; genius creates. Whatever talents may be, if the man create not, the pure efflux of the Deity is not his; cinders and smoke there may be, but not yet flame. There are creative manners, there are creative actions, and creative words; manners, actions, words, that is, indicative of no custom or authority, but springing spontaneous from the mind's own sense of good and fair.

[16] On the other part, instead of being its own seer, let it receive from another mind its truth, though it were in torrents of light, without periods of solitude, inquest, and self-recovery, and a fatal disservice is done. Genius is always sufficiently the enemy of

genius by over-influence. The literature of every nation bears me witness. The English dramatic poets have Shakspearized now for two hundred years.

[17] Undoubtedly there is a right way of reading, so it be sternly subordinated. Man Thinking must not be subdued by his instruments. Books are for the scholar's idle times. When he can read God directly the hour is too precious to be wasted in other men's transcripts of their readings. But when the intervals of darkness come, as come they must,—when the sun is hid, and the stars withdraw their shining,—we repair to the lamps which were kindled by their ray, to guide our steps to the East again, where the dawn is. We hear, that we may speak. The Arabian proverb says, “A fig-tree, looking on a fig-tree, becometh fruitful.”

[18] It is remarkable, the character of the pleasure we derive from the best books. They impress us with the conviction that one nature wrote and the same reads. We read the verses of one of the great English poets, of Chaucer, of Marvell, of Dryden, with the most modern joy,—with a pleasure, I mean, which is in great part caused by the abstraction of all *time* from their verses. There is some awe mixed with the joy of our surprise when this poet, who lived in some past world two or three hundred years ago, says that which lies close to my own soul, that which I also had wellnigh thought and said. But for the evidence thence afforded to the philosophical doctrine of the identity of all minds, we should suppose some preëstablished harmony, some foresight of souls that

were to be, and some preparation of stores for their future wants, like the fact observed in insects, who lay up food before death for the young grub they shall never see.

[19] I would not be hurried by any love of system, by any exaggeration of instincts, to underrate the Book. We all know that as the human body can be nourished on any food, though it were boiled grass and the broth of shoes, so the human mind can be fed by any knowledge. And great and heroic men have existed who had almost no other information than by the printed page. I only would say, that it needs a strong head to bear that diet. One must be an inventor to read well. As the proverb says, "He that would bring home the wealth of the Indies, must carry out the wealth of the Indies." There is then creative reading as well as creative writing. When the mind is braced by labor and invention, the page of whatever book we read becomes luminous with manifold allusion. Every sentence is doubly significant, and the sense of our author is as broad as the world. We then see, what is always true, that, as the seer's hour of vision is short and rare among heavy days and months, so is its record, perchance, the least part of his volume. The discerning will read, in his Plato or Shakspeare, only that least part,—only the authentic utterances of the oracle; all the rest he rejects, were it never so many times Plato's and Shakspeare's.

[20] Of course, there is a portion of reading quite indispensable to a wise man. History and exact

science he must learn by laborious reading. Colleges, in like manner, have their indispensable office,—to teach elements. But they can only highly serve us when they aim not to drill, but to create; when they gather from far every ray of various genius to their hospitable halls, and, by the concentrated fires, set the hearts of their youth on flame. Thought and knowledge are natures in which apparatus and pretension avail nothing. Gowns, and pecuniary foundations, though of towns of gold, can never counter-vail the least sentence or syllable of wit. Forget this, and our American colleges will recede in their public importance, whilst they grow richer every year.

[21] III. There goes in the world a notion that the scholar should be a recluse, a valetudinarian,—as unfit for any handiwork or public labor, as a pen-knife for an axe. The so-called “practical men” sneer at speculative men, as if, because they speculate or *see*, they could do nothing. I have heard it said that the clergy—who are always, more universally than any other class, the scholars of their day—are addressed as women; that the rough, spontaneous conversation of men they do not hear, but only a mincing and diluted speech. They are often virtually disfranchised; and, indeed, there are advocates for their celibacy. As far as this is true of the studious classes, it is not just and wise. Action is with the scholar subordinate, but it is essential. Without it, he is not yet man. Without it, thought can never ripen into truth. Whilst the world hangs before the

eye as a cloud of beauty, we cannot even see its beauty. Inaction is cowardice, but there can be no scholar without the heroic mind. The preamble of thought, the transition through which it passes from the unconscious to the conscious, is action. Only so much do I know, as I have lived. Instantly we know whose words are loaded with life, and whose not.

[22] The world—this shadow of the soul, or *other me*—lies wide around. Its attractions are the keys which unlock my thoughts and make me acquainted with myself. I run eagerly into this resounding tumult. I grasp the hands of those next me, and take my place in the ring to suffer and to work, taught by an instinct, that so shall the dumb abyss be vocal with speech. I pierce its order; I dissipate its fear; I dispose of it within the circuit of my expanding life. So much only of life as I know by experience, so much of the wilderness have I vanquished and planted, or so far have I extended my being, my dominion. I do not see how any man can afford, for the sake of his nerves and his nap, to spare any action in which he can partake. It is pearls and rubies to his discourse. Drudgery, calamity, exasperation, want, are instructors in eloquence and wisdom. The true scholar grudges every opportunity of action passed by, as a loss of power.

[23] It is the raw material out of which the intellect moulds her splendid products. A strange process too, this, by which experience is converted into thought, as a mulberry leaf is converted into satin. The manufacture goes forward at all hours.

[24] The actions and events of our childhood and youth are now matters of calmest observation. They lie like fair pictures in the air. Not so with our recent actions,—with the business which we now have in hand. On this we are quite unable to speculate. Our affections as yet circulate through it. We no more feel or know it, than we feel the feet, or the hand, or the brain of our body. The new deed is yet a part of life,—remains for a time immersed in our unconscious life. In some contemplative hour it detaches itself from the life like a ripe fruit, to become a thought of the mind. Instantly it is raised, transfigured; the corruptible has put on incorruption. Henceforth it is an object of beauty, however base its origin and neighborhood. Observe, too, the impossibility of antedating this act. In its grub state, it cannot fly, it cannot shine, it is a dull grub. But suddenly, without observation, the selfsame thing unfurls beautiful wings, and is an angel of wisdom. So is there no fact, no event, in our private history which shall not, sooner or later, lose its adhesive, inert form, and astonish us by soaring from our body into the empyrean. Cradle and infancy, school and playground, the fear of boys, and dogs, and ferules, the love of little maids and berries, and many another fact that once filled the whole sky, are gone already; friend and relative, profession and party, town and country, nation and world, must also soar and sing.

[25] Of course, he who has put forth his total strength in fit actions has the richest return of wisdom. I will not shut myself out of this globe of action, and trans-

plant an oak into a flower-pot, there to hunger and pine; nor trust the revenue of some single faculty, and exhaust one vein of thought, much like those Savoyards, who, getting their livelihood by carving shepherds, shepherdesses, and smoking Dutchmen for all Europe, went out one day to the mountain to find stock, and discovered that they had whittled up the last of their pine-trees. Authors we have in numbers who have written out their vein, and who, moved by a commendable prudence, sail for Greece or Palestine, follow the trapper into the prairie, or ramble round Algiers, to replenish their merchantable stock.

[26] If it were only for a vocabulary, the scholar would be covetous of action. Life is our dictionary. Years are well spent in country labors; in town, in the insight into trades and manufactures; in frank intercourse with many men and women; in science; in art,—to the one end of mastering in all their facts a language by which to illustrate and embody our perceptions. I learn immediately from any speaker how much he has already lived, through the poverty or the splendor of his speech. Life lies behind us as the quarry from whence we get tiles and cope-stones for the masonry of to-day. This is the way to learn grammar. Colleges and books only copy the language which the field and the work-yard made.

[27] But the final value of action, like that of books, and better than books, is, that it is a resource. That great principle of Undulation in nature, that shows itself in the inspiring and expiring of the breath; in desire and satiety; in the ebb and flow of the sea; in

day and night; in heat and cold; and as yet more deeply ingrained in every atom and every fluid, is known to us under the name of Polarity,—these “fits of easy transmission and reflection,” as Newton called them, are the law of Nature because they are the law of spirit.

[28] The mind now thinks, now acts; and each fit reproduces the other. When the artist has exhausted his materials, when the fancy no longer paints, when thoughts are no longer apprehended, and books are a weariness,—he has always the resource *to live*. Character is higher than intellect. Thinking is the function. Living is the functionary. The stream retreats to its source. A great soul will be strong to live, as well as strong to think. Does he lack organ or medium to impart his truths? He can still fall back on this elemental force of living them. This is a total act. Thinking is a partial act. Let the grandeur of justice shine in his affairs. Let the beauty of affection cheer his lowly roof. Those “far from fame,” who dwell and act with him, will feel the force of his constitution in the doings and passages of the day better than it can be measured by any public and designed display. Time shall teach him that the scholar loses no hour which the man lives. Herein he unfolds the sacred germ of his instinct, screened from influence. What is lost in seemliness is gained in strength. Not out of those, on whom systems of education have exhausted their culture, comes the helpful giant to destroy the old or to build the new, but out of unhand-selled savage nature, out of terrible

Druids and berserkirs, come at last Alfred and Shakespeare.

[29] I hear, therefore, with joy whatever is beginning to be said of the dignity and necessity of labor to every citizen. There is virtue yet in the hoe and the spade, for learned as well as for unlearned hands. And labor is everywhere welcome; always we are invited to work; only be this limitation observed, that a man shall not for the sake of wider activity sacrifice any opinion to the popular judgments and modes of action.

[30] I have now spoken of the education of the scholar by Nature, by books, and by action. It remains to say somewhat of his duties.

[31] They are such as become Man Thinking. They may all be comprised in self-trust. The office of the scholar is to cheer, to raise, and to guide men by showing them facts amidst appearances. He plies the slow, unhonored, and unpaid task of observation. Flamsteed and Herschel, in their glazed observatories, may catalogue the stars with the praise of all men, and, the results being splendid and useful, honor is sure. But he, in his private observatory, cataloguing obscure and nebulous stars of the human mind, which as yet no man has thought of as such, —watching days and months, sometimes, for a few facts; correcting still his old records,—must relinquish display and immediate fame. In the long period of his preparation he must betray often an ignorance and shiftlessness in popular arts, incurring

the disdain of the able, who shoulder him aside. Long he must stammer in his speech; often forego the living for the dead. Worse yet, he must accept—how often!—poverty and solitude. For the ease and pleasure of treading the old road, accepting the fashions, the education, the religion of society, he takes the cross of making his own, and, of course, the self-accusation, the faint heart, the frequent uncertainty and loss of time, which are the nettles and tangling vines in the way of the self-relying and self-directed; and the state of virtual hostility in which he seems to stand to society, and especially to educated society. For all this loss and scorn, what offset? He is to find consolation in exercising the highest functions of human nature. He is one who raises himself from private considerations, and breathes and lives on public and illustrious thoughts. He is the world's eye. He is the world's heart. He is to resist the vulgar prosperity that retrogrades ever to barbarism, by preserving and communicating heroic sentiments, noble biographies, melodious verse, and the conclusions of history. Whatsoever oracles the human heart, in all emergencies, in all solemn hours, has uttered as its commentary on the world of actions,—these he shall receive and impart. And whatsoever new verdict Reason from her inviolable seat pronounces on the passing men and events of to-day,—this he shall hear and promulgate.

[32] These being his functions, it becomes him to feel all confidence in himself, and to defer never to

the popular cry. He and he only knows the world. The world of any moment is the merest appearance. Some great decorum, some fetish of a government, some ephemeral trade, or war, or man, is cried up by half mankind and cried down by the other half, as if all depended on this particular up or down. The odds are that the whole question is not worth the poorest thought which the scholar has lost in listening to the controversy. Let him not quit his belief that a popgun is a popgun, though the ancient and honorable of the earth affirm it to be the crack of doom. In silence, in steadiness, in severe abstraction, let him hold by himself; add observation to observation, patient of neglect, patient of reproach; and bide his own time,—happy enough if he can satisfy himself alone, that this day he has seen something truly. Success treads on every right step. For the instinct is sure that prompts him to tell his brother what he thinks. He then learns that in going down into the secrets of his own mind he has descended into the secrets of all minds. He learns that he who has mastered any law in his private thoughts is master to that extent of all men whose language he speaks, and of all into whose language his own can be translated. The poet, in utter solitude remembering his spontaneous thoughts and recording them, is found to have recorded that which men in crowded cities find true for them also. The orator distrusts at first the fitness of his frank confessions,—his want of knowledge of the persons he addresses,—until he finds that he is the complement of his hearers; that

they drink his words because he fulfills for them their own nature; the deeper he dives into his privatest, secretest presentiment, to his wonder he finds this is the most acceptable, most public, and universally true. The people delight in it; the better part of every man feels, This is my music; this is myself.

[33] In self-trust all the virtues are comprehended. Free should the scholar be,—free and brave. Free even to the definition of freedom, “without any hindrance that does not arise out of his own constitution.” Brave; for fear is a thing which a scholar by his very function puts behind him. Fear always springs from ignorance. It is a shame to him if his tranquillity, amid dangerous times, arise from the presumption that, like children and women, his is a protected class; or if he seek a temporary peace by the diversion of his thoughts from politics or vexed questions, hiding his head like an ostrich in the flowering bushes, peeping into microscopes, and turning rhymes, as a boy whistles to keep his courage up. So is the danger a danger still; so is the fear worse. Manlike let him turn and face it. Let him look into its eye and search its nature, inspect its origin,—see the whelping of this lion, which lies no great way back; he will then find in himself a perfect comprehension of its nature and extent; he will have made his hands meet on the other side, and can henceforth defy it, and pass on superior. The world is his, who can see through its pretension. What deafness, what stone-blind custom, what overgrown error you behold, is there

only by sufferance,—by your sufferance. See it to be a lie, and you have already dealt it its mortal blow.

[34] Yes, we are the cowed—we the trustless. It is a mischievous notion that we are come late into Nature; that the world was finished a long time ago. As the world was plastic and fluid in the hands of God, so it is ever to so much of his attributes as we bring to it. To ignorance and sin, it is flint. They adapt themselves to it as they may; but in proportion as a man has anything in him divine, the firmament flows before him and takes his signet and form. Not he is great who can alter matter, but he who can alter my state of mind. They are the kings of the world who give the color of their present thought to all nature and all art, and persuade men by the cheerful serenity of their carrying the matter, that this thing which they do is the apple which the ages have desired to pluck, now at last ripe, and inviting nations to the harvest. The great man makes the great thing. Wherever Macdonald sits, there is the head of the table. Linnæus makes botany the most alluring of studies; and wins it from the farmer and the herb-woman; Davy, chemistry; and Cuvier, fossils. The day is always his, who works in it with serenity and great aims. The unstable estimates of men crowd to him whose mind is filled with a truth, as the heaped waves of the Atlantic follow the moon.

[35] For this self-trust, the reason is deeper than can be fathomed, darker than can be enlightened. I might not carry with me the feeling of my audience

in stating my own belief. But I have already shown the ground of my hope, in adverting to the doctrine that man is one. I believe man has been wronged; he has wronged himself. He has almost lost the light that can lead him back to his prerogatives. Men are become of no account. Men in history, men in the world of to-day are bugs, are spawn, and are called "the mass" and "the herd." In a century, in a millennium, one or two men; that is to say, one or two approximations to the right state of every man. All the rest behold in the hero or the poet their own green and crude being,—ripened; yes, and are content to be less, so *that* may attain to its full stature. What a testimony, full of grandeur, full of pity, is borne to the demands of his own nature by the poor clansman, the poor partisan, who rejoices in the glory of his chief. The poor and the low find some amends to their immense moral capacity for their acquiescence in a political and social inferiority. They are content to be brushed like flies from the path of a great person, so that justice shall be done by him to that common nature which it is the dearest desire of all to see enlarged and glorified. They sun themselves in the great man's light, and feel it to be their own element. They cast the dignity of man from their downtrodden selves upon the shoulders of a hero, and will perish to add one drop of blood to make that great heart beat, those giant sinews combat and conquer. He lives for us, and we live in him.

[36] Men such as they are, very naturally seek money or power; and power because it is as good

as money,—the “spoils,” so called, “of office.” And why not? for they aspire to the highest, and this, in their sleep-walking, they dream is highest. Wake them, and they shall quit the false good, and leap to the true, and leave governments to clerks and desks. This revolution is to be wrought by the gradual domestication of the idea of Culture. The main enterprise of the world for splendor, for extent, is the upbuilding of a man. Here are the materials strewn along the ground. The private life of one man shall be a more illustrious monarchy,—more formidable to its enemy, more sweet and serene in its influence to its friend, than any kingdom in history. For a man, rightly viewed, comprehendeth the particular natures of all men. Each philosopher, each bard, each actor, has only done for me, as by a delegate, what one day I can do for myself. The books which once we valued more than the apple of the eye, we have quite exhausted. What is that but saying that we have come up with the point of view which the universal mind took through the eyes of one scribe; we have been that man, and have passed on. First one, then another, we drain all cisterns, and, waxing greater by all these supplies, we crave a better and more abundant food. The man has never lived that can feed us ever. The human mind cannot be enshrined in a person who shall set a barrier on any one side to this unbounded, unboundable empire. It is one central fire, which, flaming now out of the lips of Etna, lightens the capes of Sicily; and now out of the throat of Vesuvius, illuminates the towers and vineyards of Naples. It is

one light which beams out of a thousand stars. It is one soul which animates all men.

[37] But I have dwelt perhaps tediously upon this abstraction of the Scholar. I ought not to delay longer to add what I have to say of nearer reference to the time and to this country.

[38] Historically there is thought to be a difference in the ideas which predominate over successive epochs, and there are data for marking the genius of the Classic, of the Romantic, and now of the Reflective or Philosophical age. With the views I have intimated of the oneness or the identity of the mind through all individuals, I do not much dwell on these differences. In fact, I believe each individual passes through all three. The boy is a Greek; the youth, romantic; the adult, reflective. I deny not, however, that a revolution in the leading idea may be distinctly enough traced.

[39] Our age is bewailed as the age of Introversion. Must that needs be evil? We, it seems, are critical; we are embarrassed with second thoughts; we cannot enjoy anything for hankering to know whereof the pleasure consists; we are lined with eyes; we see with our feet; the time is infected with Hamlet's unhappiness,—

“Sicklied o’er with the pale cast of thought.”

Is it so bad then? Sight is the last thing to be pitied. Would we be blind? Do we fear lest we should out-see Nature and God, and drink truth dry? I look

upon the discontent of the literary class as a mere announcement of the fact that they find themselves not in the state of mind of their fathers, and regret the coming state as untried; as a boy dreads the water before he has learned that he can swim. If there is any period one would desire to be born in, is it not the age of Revolution; when the old and the new stand side by side, and admit of being compared; when the energies of all men are searched by fear and by hope; when the historic glories of the old can be compensated by the rich possibilities of the new era? This time, like all times, is a very good one, if we but know what to do with it.

[40] I read with joy some of the auspicious signs of the coming days, as they glimmer already through poetry and art, through philosophy and science, through church and state.

[41] One of these signs is the fact that the same movement which affected the elevation of what was called the lowest class in the state, assumed in literature a very marked and as benign an aspect. Instead of the sublime and beautiful; the near, the low, the common, was explored and poetized. That which had been negligently trodden under foot by those who were harnessing and provisioning themselves for long journeys into far countries, is suddenly found to be richer than all foreign parts. The literature of the poor, the feelings of the child, the philosophy of the street, the meaning of household life, are the topics of the time. It is a great stride. It is a sign, is it not? of new vigor, when the extremities are made

active, when currents of warm life run into the hands and the feet. I ask not for the great, the remote, the romantic; what is doing in Italy or Arabia; what is Greek art or Provençal minstrelsy; I embrace the common, I explore and sit at the feet of the familiar, the low. Give me insight into to-day, and you may have the antique and future worlds. What would we really know the meaning of? The meal in the firkin, the milk in the pan, the ballad in the street, the news of the boat, the glance of the eye, the form and the gait of the body,—show me the ultimate reason of these matters; show me the sublime presence of the highest spiritual cause lurking, as always it does lurk, in these suburbs and extremities of nature; let me see every trifle bristling with the polarity that ranges it instantly on an eternal law; and the shop, the plough, and the ledger, referred to the like cause by which light undulates and poets sing;—and the world lies no longer a dull miscellany and lumber-room, but has form and order; there is no trifle, there is no puzzle, but one design unites and animates the farthest pinnacle and the lowest trench.

[42] This idea has inspired the genius of Goldsmith, Burns, Cowper, and, in a newer time, of Goethe, Wordsworth, and Carlyle. This idea they have differently followed and with various success. In contrast with their writing, the style of Pope, of Johnson, of Gibbon, looks cold and pedantic. This writing is blood-warm. Man is surprised to find that things near are not less beautiful and wondrous than things remote. The near explains the far. The drop is a

small ocean. A man is related to all nature. This perception of the worth of the vulgar is fruitful in discoveries. Goethe, in this very thing the most modern of the moderns, has shown us, as none ever did, the genius of the ancients.

[43] There is one man of genius who has done much for this philosophy of life, whose literary value has never yet been rightly estimated; I mean Emanuel Swedenborg. The most imaginative of men, yet writing with the precision of a mathematician, he endeavored to engraft a purely philosophical Ethics on the popular Christianity of his time. Such an attempt, of course, must have difficulty which no genius could surmount. But he saw and showed the connection between nature and the affections of the soul. He pierced the emblematic or spiritual character of the visible, audible, tangible world. Especially did his shade-loving muse hover over and interpret the lower parts of nature; he showed the mysterious bond that allies moral evil to the foul material forms, and has given in epical parables a theory of insanity, of beasts, of unclean and fearful things.

[44] Another sign of our times, also marked by an analogous political movement, is the new importance given to the single person. Everything that tends to insulate the individual—to surround him with barriers of natural respect, so that each man shall feel the world is his and man shall treat with man as a sovereign state with a sovereign state—tends to true union as well as greatness. "I learned," said the melancholy Pestalozzi, "that no man in God's

wide earth is either willing or able to help any other man." Help must come from the bosom alone. The scholar is that man who must take up into himself all the ability of the time, all the contributions of the past, all the hopes of the future. He must be a university of knowledges. If there be one lesson more than another which should pierce his ear, it is, The world is nothing, the man is all; in yourself is the law of all nature, and you know not yet how a globule of sap ascends; in yourself slumbers the whole of Reason; it is for you to know all, it is for you to dare all. Mr. President and Gentlemen, this confidence in the unsearched might of man belongs, by all motives, by all prophecy, by all preparation, to the American Scholar. We have listened too long to the courtly muses of Europe. The spirit of the American free-man is already suspected to be timid, imitative, tame. Public and private avarice make the air we breath thick and fat. The scholar is decent, indolent, complaisant. See already the tragic consequence. The mind of this country, taught to aim at low objects, eats upon itself. There is no work for any but the decorous and the complaisant. Young men of the fairest promise, who begin life upon our shores, inflated by the mountain winds, shined upon by all the stars of God, find the earth below not in unison with these, but are hindered from action by the disgust which the principles on which business is managed inspire, and turn drudges or die of disgust—some of them suicides. What is the remedy? They did not yet see, and thousands of young men as hopeful now crowding to the

barriers for the career do not yet see, that if the single man plant himself indomitably on his instincts, and there abide, the huge world will come round to him. Patience, patience; with the shades of all the good and great for company; and for solace, the perspective of your own infinite life; and for work, the study and the communication of principles, the making those instincts prevalent, the conversion of the world. Is it not the chief disgrace in the world not to be a unit, not to be reckoned one character, not to yield that peculiar fruit; which each man was created to bear; but to be reckoned in the gross, in the hundred, or the thousand, of the party, the section, to which we belong; and our opinion predicted geographically, as the north, or the south? Not so, brothers and friends—please God, ours shall not be so. We will walk on our own feet; we will work with our own hands; we will speak our own minds. The study of letters shall be no longer a name for pity, for doubt, and for sensual indulgence. The dread of man and the love of man shall be a wall of defence and a wreath of joy around all. A nation of men will for the first time exist, because each believes himself inspired by the Divine Soul which also inspires all men.

QUESTIONS

(Numbers refer to pages and paragraphs.)

253:1. O. W. Holmes calls this address our intellectual Declaration of Independence. What sentences in the opening paragraph illustrate this? What does Emerson predict for American literature?

254:4. Is the thought of this paragraph new or familiar to you? Explain the last sentence.

255:5. What is the difference between the farmer and the Man on the farm?

256:8. "Classification . . . goes on tying things together." Give examples of how botany or any other science ties facts together.

257:9. Why according to Emerson, should one study nature?

258:11. Emerson defines the writing of books as the transmuting of life into truth. Show how the definition applies to this address.

259:13. Against what danger does Emerson warn us in this paragraph? Would he have you believe unquestioningly all you find in his own writings?

259:15. Select two sentences for quotation. What does Emerson say is the right use of books? Name any other use that books have.

261:18. Explain the statement that all time is abstracted from the verse of a great poet.

266:26. How does action give vocabulary?

266:27. In what essay does Emerson treat this thought fully?

267:28. What is noticeable about many of the sentences in this paragraph?

268:31. "They may all be comprised in self-trust." In what other essay has Emerson treated this idea fully?

269:32. "Some ephemeral trade, or war, or man, is cried up by half mankind." Give examples of "dead issues" in politics. What sentence in this paragraph contains a half-humorous turn of expression?

272:35. "Men are become of no account." Compared to what? Is this true?

277:42. What is the idea that inspired Goldsmith and Burns? What writers of to-day find inspiration in the same source?

278:44. At what point in this paragraph does the conclusion or peroration begin?

This address exhibits a far more regular structure than the essays. Make an outline of it, and compare its structure, as so shown, with that of one of the essays.



NOTES

(The numbers in heavy type refer to pages, the others to paragraphs.)

COMPENSATION

This was first published in the *Essays, First Series*. Parts of it had been already given in a lecture on "Duty."

25, 4. convicting the world, i.e. of its error in its estimate of success.

25, 7. Polarity. The condition of having two opposite poles; hence containing qualities opposed to each other.

28, 12. Res nolunt, etc. A Latin proverb, translated in the preceding sentence.

30, 15. "It is in the world," etc. From John i:10.

30, 15. The dice of God, etc. A Greek proverb.

32, 19. "Drive out nature," etc. Quoted from the Latin poet Horace.

33, 20. "How secret art thou," etc. From St. Augustine's *Confessions*, Bk. I, 18.

33, 21. Prometheus knows one secret. It was predicted that Jupiter would be overthrown, and Prometheus alone knew the means of averting his downfall. To gain the secret, Jupiter offered to release Prometheus from the rock to which he was bound. The secret known by Minerva is explained in the quotation.

33, 21. "Of all the gods," etc. From the *Prometheus* of Æschylus, a famous Greek tragic poet.

33, 21. Aurora. A goddess who, loving Tithonus, a mortal, asked Jove to make him immortal. He did so, but she had forgotten to ask that her lover might remain young, so he soon wished for death. See Tennyson's poem, "Tithonus."

34, 21. Achilles, in Greek legend, was dipped into the river Styx to make him invulnerable, but the water did not touch his heel, and here he received his death-wound.

34, 21. Nibelungen. The ancient epic poem of Germany, of which Siegfried is the hero.

34, 22. Nemesis. The Greek goddess of retribution.

35, 23. Phidias. A famous sculptor of ancient Greece.

38, 30. That obscene bird. Obscene is here used in its earlier meaning of ill-omened.

38, 31. Polycrates. An ancient Greek, ruler of Samos, who was

so favored by fortune that a friend advised him, in order to prevent the fate sure to follow unbroken prosperity, to sacrifice whatever was most dear to him. Accordingly he threw into the sea a ring containing an emerald of great value. The next day the ring was found in a fish served at his table. Not long afterwards Polycrates was overcome in battle, captured, and crucified.

38, 32. scot and lot. An old term for parish or borough taxes; here used to signify all one's obligations.

39, 33. worm worms. Breed worms.

41, 37. armies sent against Napoleon. Upon Napoleon's return to France, after his escape from Elba, the royal armies sent against him joined his followers.

41, 37. "Winds blow and waters roll." From Wordsworth's sonnet, "Near Dover, September, 1802."

48, 48. As the shell fish, etc. For an expression of this thought in poetry, see O. W. Holmes's "The Chambered Nautilus."

GIFTS

This essay was first published in the *Dial*, and appeared later in the *Essays, Second Series*.

53, 2. Furies. In Greek mythology those who punished wrong-doers by lashing them with whips.

54, 3. "Brother, if Jove," etc. From Hesiod's *Works and Days*, ll. 85-88.

55, 4. Timons. Timon of Athens, in Shakspeare's play of that name, gives away his wealth in prodigal fashion. When reduced to poverty, he asks help of those whom he has made rich, but they refuse him. He then becomes bitter towards all mankind.

SELF-RELIANCE

First published in the *Essays, First Series*. Part of the essay is taken from a lecture on "Individualism," other passages from lectures on "Genius," "Duty," etc. in a course delivered in 1838-9, and from the *Journal*.

58. Ne te quæsilveris extra. (Lat.) Do not seek beyond thyself.

58, 1. an eminent painter. It is not known who is meant. Michael Angelo, William Blake and Washington Allston have been suggested. Perhaps Blake's poems best answer the description.

61, 5. spoken with eclat. Emerson's action in resigning his pastorate, and an address delivered at the Divinity School in Cambridge, drew upon him public attention in a way he disliked.

61, 5. Lethe. A river whose waters caused one to forget past sorrows.

63, 7. Barbadoes. The inhabitants of Barbadoes were at this time slaves.

68, 14. Pythagoras, a Greek philosopher, was banished by the people; **Socrates,** the wisest man in Greece, was accused by his enemies of teaching doctrines harmful to the state, and was unjustly sentenced to death. **Copernicus,** an astronomer, first established the theory that the sun was the center of the solar system; for fear of persecution he did not publish his discovery for years. **Galileo,** an Italian astronomer, was imprisoned for announcing his discoveries.

69, 15. Alexandrian stanza. A line of twelve syllables. Emerson probably meant, not the Alexandrian or Alexandrine stanza but the palindrome, which reads the same spelled backward or forward; as, "Madam, I'm Adam."

69, 15. this pleasing contrite wood-life. In his Journal Emerson wrote shortly before this time: "All my thoughts are foresters. I have scarce a day-dream on which the breath of the pines has not blown and their shadows waved. Shall I not therefore call my little book *Forest Essays*?"

70, 16. Chatham. William Pitt, Earl of Chatham (1708-1778), a great English statesman and orator, is described in Macaulay's essay of that title.

70, 17. Spartan life. The Spartans were noted for courage and haughty spirit. The life was their signal for battle.

71, 17. Clarkson Thomas (1760-1846), an English philanthropist, was one of the first who protested against slavery in British colonies.

72, 18. That popular fable. The story of "Abou Hassan or The Sleeper Awakened" in the *Arabian Nights* is one version of this. It is also found in the Induction to Shakspeare's *Taming of the Shrew*.

72, 19. Scanderbeg. An Albanian leader who in the fifteenth century successfully defended his country against Turkey.

72, 19. Gustavus. Gustavus Adolphus II. of Sweden, victorious over Russia and other powers in the Thirty Years' War.

73, 21. parallax. Referring to the method of calculating the distance of the stars. A star without parallax would be so remote that its distance could not be calculated.

74, 21. fatal. Here used in the sense of inevitable, as we speak of a thing as fated to occur.

80, 30. Thor and Woden. Gods of the Saxons, from whose names we get Thursday and Wednesday. Thor, or the Thunderer, corresponded to Jupiter in the Roman mythology. See Guerber's *Myths of Northern Lands*.

81, 31. Antinomianism. The doctrine that one may be saved by faith, regardless of his disobedience of the moral law.

83, 34. Stoic. A school of Greek philosophers who taught men to bear good or ill fortune with equal calmness, as things ordained by necessity, and which could not really touch the mind.

85, 37. Zoroaster. The founder of the ancient religion of Persia.

85, 38. those foolish Israelites. See Exodus xx: 19.

85, 38. Locke and Bentham were English philosophers; **Lavoisier** was a French chemist, who discovered the composition of water; **Hutton**, a Scotch geologist; **Spurzheim**, a German phrenologist. The references to science recall Emerson's early lectures on this subject. See Introduction.

88, 42. Doric. A simple style of Greek architecture. **Gothic** was a more elaborate style, developed in Europe in the middle ages, characterized by high, pointed arches, as seen in English cathedrals.

88, 43. Scipio. A famous Roman general (B. C. 234-183), who completed the conquest of Spain and defeated Hannibal at Zama.

90, 47. Plutarch's heroes. Plutarch, a Greek historian, wrote a series of lives of illustrious Greeks and Romans. The names following in the text are those of great statesmen and philosophers of whom he wrote.

91, 47. Bering or **Behring**, a Danish navigator, discovered the strait which bears his name; **Sir William Edward Parry** was an English navigator, leader of four arctic expeditions; **Sir John Franklin** another explorer, was lost in the arctic regions in 1846.

MANNERS

This was given as a lecture in a course in Boston in 1841-2. It was first published in the *Essays, Second Series*.

97, 1. Borgoo, or **Borku**. A group of oases in the Sahara desert.

97, 2. Sir Philip Sidney. The reference is to his *Arcadia*, one of the earliest English romances.

101, 4. Sapor. A Persian king who defeated the Roman emperor Constantius, A. D. 348. The **Cid**, the national hero of Spain, lived in the eleventh century. His victories over the Moors are told in the *Chronicle of the Cid*, translated into English by Robert Southey. It was a favorite book of Emerson's, and he used to read it to his children. **Pericles** was a famous Athenian statesman and general. He caused the Parthenon to be built, and was commander in the Peloponnesian War.

103, 7. Faubourg St. Germain. A quarter of Paris, formerly the residence of the nobility.

105, 8. tournure. (Fr.) Figure; here in the sense of style.

106, 9. Coventry. To send to Coventry means to exclude from companionship. The origin of the phrase is unknown.

107, 9. **Vich Ian Vohr.** A character in Scott's *Waverley*. Tail signifies the train of followers of a chieftain, hence "**with his tail on,**" means at the head of his clan.

108, 11. **Amphitryon.** A hero of Greek legend. Jupiter once assumed the form of Amphitryon to woo Alcmena. At a banquet given to her, the real Amphitryon appeared; hence the word is a synonym for host. The story is treated in a Latin comedy by Plautus and a French comedy by Molière.

108, 11. **Escorial.** A Spanish royal palace near Madrid, famous for its library and art gallery.

108, 11. **rencontre.** (Fr.) Meeting.

115, 17. **Circe.** An enchantress who turned men into swine by a magic potion. "**Horned company**" is perhaps a slip of Emerson's. The story of Circe is told in Homer's *Odyssey*.

117, 18. **Philhellene.** A lover of the Greeks, who would aid them in their struggle for independence, as Byron did.

118, 18. "**As Heaven and Earth,**" etc. Keats's *Hyperion*, Bk. II, l. 206 ff.

120, 20. **Minerva** and **Juno** were Greek goddesses; **Polymnia** one of the nine Muses. All have been favorite subjects for painters and sculptors.

122, 21. **Byzantine.** A style of architecture characterized by the use of mosaics, often brilliantly colored. The church of St. Mark's at Venice is an example.

123, 22. **Osman** is Emerson's name for the ideal man.

124, 23. The fable is Emerson's invention.

FRIENDSHIP

First published in the *Essays, First Series*. Parts of it were taken from lectures on "The Heart" and "Private Life."

128, 5. **My friends have come to me unsought.** This thought has been beautifully expressed by John Burroughs in the poem "Waiting," given in Stedman's *American Anthology*.

129, 5. **Apollo.** A Greek god, patron of music and poetry.

129, 6. "**crush the sweet poison,**" From Milton's *Comus*, l. 47.

133, 9. "**The vallant warrior,**" From Shakspeare, Sonnet XXV.

133, 10. **naturlangsamkeit.** (Ger.) Slow working of nature.

134, 12. **Olympian.** The reference is to the Olympian games of ancient Greece, where famous athletes contested for crowns of wild olive. These games were revived at Athens in 1896, when contestants from other countries took part.

135, 12. **I knew a man.** It was Jones Very, of Salem, a poet and mystic. In a letter Emerson says: "Very has been here lately

and stayed a few days, confounding us all with the question whether he was insane. At first sight and speech you would certainly pronounce him so. Talk with him a few hours, and you will think all insane but he."

136, 13. my author. Montaigne, Bk. I, ch. XXXIX.

142, 18. In these warm lines the heart, etc. The same thought is thus expressed by Emerson in verse:

"The tongue is prone to lose the way;
Not so the pen, for in a letter
We have not better things to say
But surely say them better.

—*Fragments on Life.*

142, 19. Crimen quos, etc. (Lat.) Crime makes equals of those whom it pollutes.

143, 20. Consuetudes. Customs.

144, 22. Janus-faced. Janus, a Roman god, was represented with two faces, looking east and west.

HEROISM

First published in the *Essays, First Series*. A lecture with this title was given in a course in Boston in 1837-8, and probably contained much of the present essay.

148, 1. Sophocles. Not the title of a play, but the name of a character in Beaumont and Fletcher's *The Triumph of Honor*.

150, 2. the sound of any fife. Fifes and drums are used to fire the courage of soldiers; flutes and flageolets make a softer music, fitter for pleasure.

150, 2. portrait of Evandale. "Lord Evandale is a Malignant, of heart like flint and brow like adamant; the goods of the world fall on him like leaves on the frost-bound earth, and unmoved he will see them whirled off by the first wind." (Scott, *Old Mortality*, ch. XLIII.)

151, 2. Plutarch. See note on *Self-Reliance*, par. 47.

154, 7. "Indeed, these humble considerations." From Shakespeare's *Henry IV, Part II*, Act ii, Sc. 2.

156, 11. Prytaneum, a public building in Athens where foreign ambassadors or distinguished citizens were lodged as the guests of the state.

158, 12. Epaminondas, a famous Greek general and statesman, received his death-wound at the battle of Mantinea, where he was victorious.

159, 13. Colossus. A lighthouse in the form of a gigantic statue, at the entrance to the harbor of Rhodes.

159, 13. Sappho, Sévigné, De Staël—three famous women of

letters, the first a poet of ancient Greece, the others Frenchwomen of the eighteenth century.

159, 13. Themis. A Greek goddess, the personification of law, order, and abstract right.

160, 14. "Always do what you are afraid to do." This advice was given to Emerson by his aunt, Miss Mary Moody Emerson, a woman of uncommon intellect and character, who exerted great influence upon her nephews.

161, 17. Lovejoy. Elijah P. Lovejoy, a Presbyterian minister, was one of the pioneers in the anti-slavery movement. He published a paper in St. Louis, but was driven from the city. He tried again in Alton, Illinois, but a mob three times broke into his office and destroyed his press. A fourth press arrived, and on the night of November 7, 1837, a mob besieged his office, set the building on fire, and shot him dead. It was this event that led Wendell Phillips to join the anti-slavery party.

162, 19. "Let them rave." Slightly altered from Tennyson's "A Dirge."

CHARACTER

Part of this essay was delivered as a lecture in the winter of 1841-2. It was first published in the *Essays, Second Series*.

164, 1. brilliant English historian. Thomas Carlyle. See Introduction, for the friendship between Carlyle and Emerson.

164, 1. Plutarch. See note to *Self-Reliance*, par. 47.

165, 1. Iole. In Greek legend, the daughter of King Eurytus. Hercules slew her father and carried her off as a captive.

167, 3. the natural merchant. From a note in Emerson's Journal, we know that he had in mind Mr. Abel Adams, a successful Boston merchant, and a member of Emerson's congregation.

168, 4. wife of Concini. Leonora, wife of Concini, Marquis d'Ancre, was burned as a sorceress, being accused of having exerted supernatural power over Mary of Medici, queen of Henry IV.

168, 4. Toussaint L'Ouverture. A negro slave, born on the island of Hayti in 1743. He led his people in a revolution, overthrew French rule, and established a government. Napoleon sent an army against him; he surrendered and was pardoned, but perished in a French prison. Wendell Phillips, in his famous oration on Toussaint, says that his military genius was greater than Napoleon's, and that as a leader of his people he ranks with Washington.

171, 6. Hecate. A Greek goddess worshipped by sorcerers and witches; she appears in *Macbeth*, Act iii, Sc. 5.

171, 6. Euminides. In Greek mythology the divinities who punished evil-doers; also known as the Fates, and the Furies.

173, 7. fountains. Men of original force.

173, 8. Xenophon. A famous Greek writer and warrior. After the battle of Cunaxa (401 B. C.) he led the Greek army northward through hostile territory to the Black Sea in safety.

174, 8. An amiable and accomplished person. Mr. George Ripley, the head of the Brook Farm Community. See Lindsay Swift's *Brook Farm*.

177, 13. Æschylus. The most famous dramatist of Greek literature.

177, 13. Patmos. An island in the Mediterranean, where John in exile wrote the book of Revelation.

179, 15. Magian. A priest of the ancient Persian religion, founded by Zoroaster, or Zarathushtra.

180, 15. fasces. A bundle of rods enclosing an ax, the emblem of a Roman magistrate, signifying his power of inflicting either slight punishment or the death penalty.

181, 16. furniture. That with which a man is furnished by nature, his capabilities, etc.

182, 17. "The gods are to each other," etc. From Homer's *Odyssey*, Bk. V, 99.

182, 17. "When each the other." From Emerson's poem, "Initial Daemonic and Celestial Love."

183, 19. Tyburn. The public gallows in London was long known as Tyburn Tree.

POLITICS

First published in the *Essays, Second Series*. Part of it was delivered as a lecture in a course given in 1839-40.

187, 1. Pisistratus. A tyrant of Athens, who usurped the supreme power in 560 B. C.

189, 2. Laban. See Genesis ch. xxix and xxx.

200, 16. Malthus and Ricardo were noted writers on Political Economy. The **Annual Register** was a record of English political history. The **Conversations-Lexicon** was a German encyclopedia.

NATURE

First published in the *Essays, Second Series*. The matter is taken partly from Emerson's Journal, partly from earlier lectures. The subject was a favorite one with Emerson; it was the theme of his first book.

207, 2. Uriel. One of the seven archangels.

208, 3. houstonia. A wild flower, better known as bluets.

208, 3. villeggiatura. (Ital.) Retirement into the country.

209, 3. Versailles. A royal palace of Louis XIV., famous for its gardens.

209, 3. Paphos. A city of Cyprus containing a famous temple of Venus.

209, 3. Ctesiphon. An ancient city of Mesopotamia, containing the ruins of a great palace.

210, 3. Dorian, of ancient Greece. **Apollo,** god of music, and **Diana,** goddess of the chase, were represented as young and beautiful.

210, 4. Tempe. A valley in Greece, celebrated for the beauty of its scenery.

211, 4. Campagna. The plain surrounding the city of Rome, containing the ruins of many ancient palaces.

211, 5. "Wreaths" and "Flora's Chaplets." Common names for old-fashioned holiday books, or annuals. They contained a miscellany of prose and verse, illustrated with steel engravings, and bound in gilded covers.

212, 5. Pan. A Greek nature deity.

213, 6. Ptolemaic. Ptolemy, an Egyptian astronomer of the second century A. D., put forth the theory that the sun and the planets revolved about the earth. This theory prevailed for fifteen hundred years, until it was displaced by the theory of Copernicus, our modern belief.

214, 6. Flora, goddess of flowers; **Fauna,** goddess of agriculture; **Ceres,** goddess of grains; **Pomona,** goddess of fruit trees.

216, 9. benefic. Beneficial.

217, 10. Franklin's experiment showed the identity of electricity and lightning; **John Dalton,** an English chemist, propounded the atomic theory; **Sir Humphrey Davy** invented the safety-lamp used by miners; **Joseph Black** was a noted Scotch chemist. The names suggest Emerson's early interest in science.

220, 12. Jacob Behmen, a famous German mystic and religious writer whose works Emerson read with interest; **George Fox,** founder of the Society of Friends; **James Naylor,** a Puritan of Cromwell's time who believed himself to be a reincarnation of Christ

224, 15. tickled trout. It is said that if one places his fingers underneath a trout and tickles it gently, the fish will allow itself to be lifted from the water.

224, 15. Œdipus. In Greek legend, the one who guessed the riddle of the Sphinx.

225, 16. prunella. Self-heal, or sicklewort, a plant supposed to have medicinal powers. It grows all over the world except in Africa.

SHAKSPERE

This essay was published in 1850, in the volume entitled *Representative Men*. This book was based upon a course of lectures delivered in 1845. It contained an introductory discourse upon "The Uses of Great Men," followed by essays on "Plato, or the Philosopher";

"Swedenborg, or the Mystic"; "Montaigne, or the Skeptic"; "Shakspeare, or the Poet"; "Napoleon, or the Man of the World"; "Goethe, or the Writer." It is apparent that Shakspeare is treated as a type representing poets in general.

230, 3. Kyd, Marlowe, and others, noted dramatists of the time of Shakspeare. The most famous are **Christopher Marlowe**, author of *The Jew of Malta*, from which Shakspeare probably drew suggestions for his *Merchant of Venice*; and **Ben Jonson**, author of *Every Man in His Humour*.

231, 4. Plutarch. See note to *Compensation*, par. 47.

231, 4. Brut. The title of a half-legendary history of England. It tells of King Arthur and his Round Table.

232, 6. Malone, Edmund. A Shaksperian scholar, who published an edition of the plays with critical notes and introductions.

234, 7. Saadi. An ancient Persian poet. His chief work, the *Gulistan*, was published in English with a preface by Emerson.

234, 7. "Presenting Thebes' and Pelops' line." From Milton, *Il Penseroso*, ll. 99-100.

235, 7. Boccaccio. A famous Italian novelist and poet, contemporary with Chaucer. From his *Philostrato* Chaucer drew his *Troilus and Cressida*, not from Lollius.

235, 7. Provençal. Provence, an old province of southeastern France, famous as the home of early French poets called Troubadours. Their work influenced later poets in France, Italy, and England.

235, 8. Westminster. A district of London in which the Houses of Parliament are situated.

236, 8. Menu, or Manu. The legendary law-giver of India, author of the Vedas, or sacred books, in the Sanskrit language.

236, 8. Delphi. The seat of the oracle of Apollo, in Greece, to which people went to inquire of the future.

237, 9. Pilpay, or Bidpai. A book of fables, originally written in Sanskrit, and translated into many languages. La Fontaine drew many of his *Fables* from this source.

237, 9. Cid. See note to *Manners*, par. 4.

237, 10. Ferrex and Porrex, or *Gorbuduc*, by Sackville and Norton, is the earliest regular English tragedy. **Gammer Gurton's Needle**, by Still, is one of the earliest English comedies.

240, 12. Coleridge and Goethe. Coleridge's criticism on *Hamlet* is in his *Lectures and Notes on Shakspeare*; Goethe's in *Wilhelm Meister*.

241, 14. Betterton, Garrick, etc. Famous actors in Shaksperian parts.

242, 14. sacristan. An old name for sexton, the officer having charge of the valuables and records of the church.

242, 14. Phidian. See note on *Compensation*, par. 23.

243, 15. tripod. A seat having three feet. At the oracle of

Delphi, the priestesses gave their responses when seated upon the sacred tripod. See illustration in Century Dictionary.

244, 16. Sonnets. Shakspeare's sonnets tell the story of a man's affection for a friend and for a woman, and of the conflict in his mind at learning that his friend has supplanted him in his love. It has been suggested that the sonnets are autobiographical.

244, 16. Timon, in *Timon of Athens*; **Warwick,** in *King Henry VI. Antonio,* in *The Merchant of Venice.* **Talma.** A famous French actor, friend of Napoleon.

247, 20. Daguerre. A French painter, one of the inventors of photography. The earliest pictures were known as daguerreotypes; the tin-type is the modern representative.

251, 26. profane. Worldly.

251, 27. Israelite, German, and Swede. The reference is probably to Moses, Luther, and Swedenborg. See note to p. 278, par. 43.

THE AMERICAN SCHOLAR

An address delivered August 31, 1837, before the Phi Beta Kappa Society of Harvard College. This society is made up of the men of highest rank in each senior class; its membership includes many of the most distinguished men of our time, and an invitation to address it is regarded as an honor. Of this address James Russell Lowell said: "Its delivery was an event without any former parallel in our literary annals, a scene to be always treasured in the memory for its picturesqueness and its inspiration. What crowded and breathless aisles, what windows clustering with eager heads, what enthusiasm of approval, what grim silence of foregone dissent!"

252, 1. Troubadours. Wandering poets of southern France and Italy. At the castles they would recite their poems, and debate on questions of love and gallantry.

259, 14. Third Estate. In European countries, a nation was formerly regarded as comprising three elements, or estates: the nobles, the clergy, and the commons.

265, 25. Savoyards. People of Savoy, a district of France.

267, 28. unhandseled. Uncultivated.

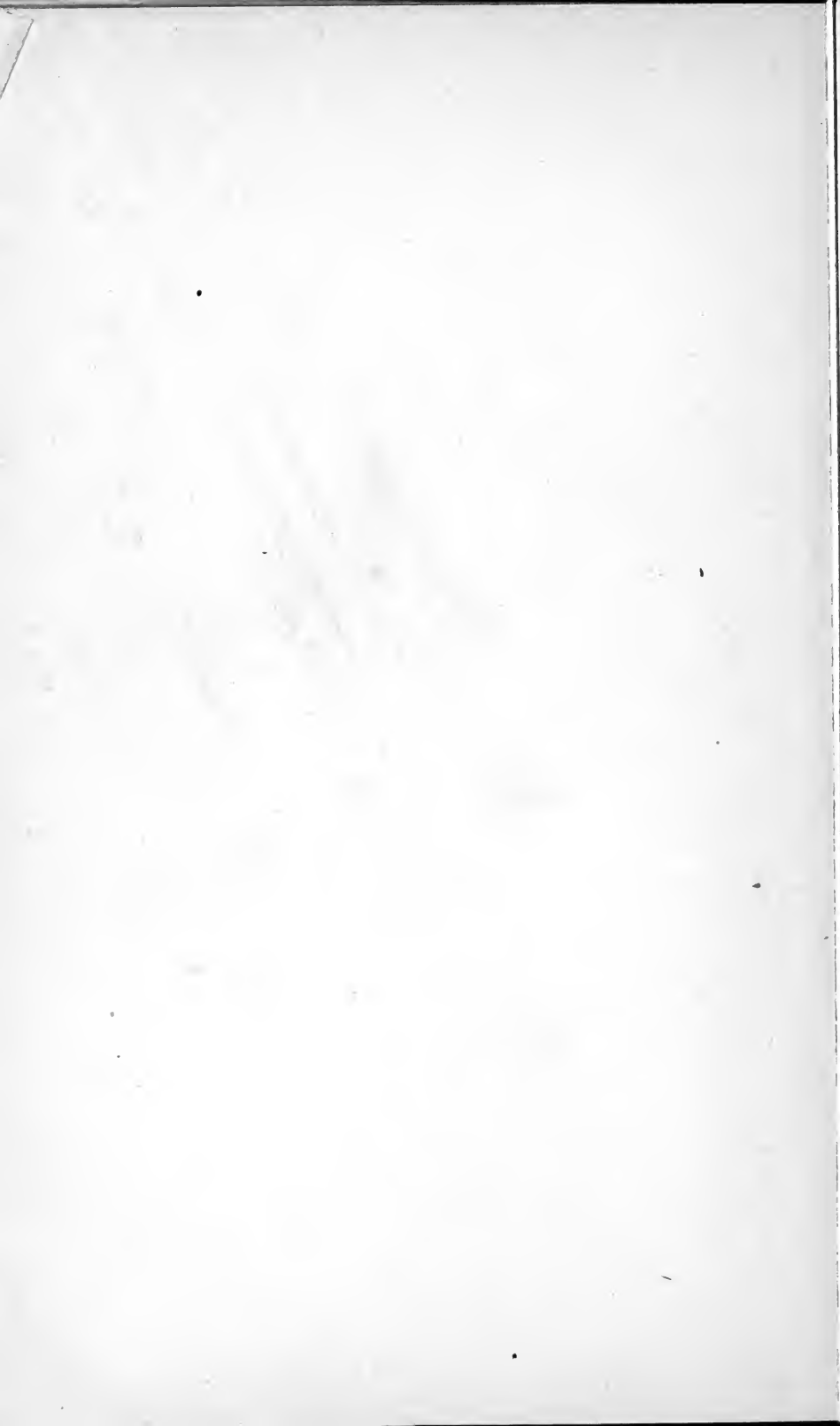
268, 28. Druids. Ancient British priests who offered human sacrifices. **Berserkirs,** a Scandinavian term for men mad for battle. **Alfred,** called The Great, a Saxon king who drove back the Danish invaders, established laws, and advanced the civilization of his people.

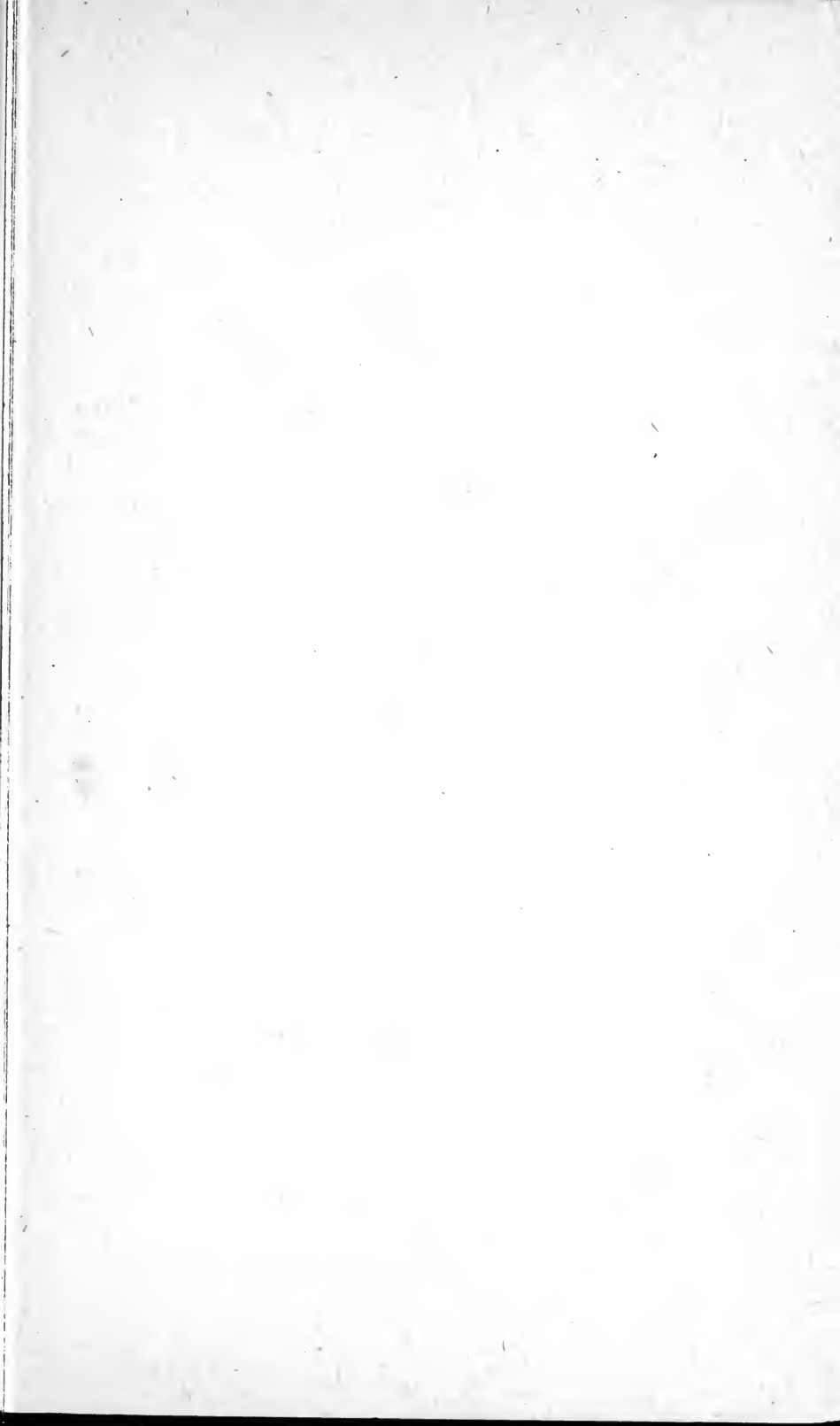
276, 41. the same movement. The French Revolution.

278, 43. Swedenborg. A Swedish theologian, founder of the sect which bears his name.

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